

THE
ISLE OF MAN.

OR, ~~74 & 41~~ 4.

The Legall Proceeding
in Man-shire against
SINNE.

Wherein, by way of a continued
Allegory, the chiefe Malefactors distur-
bing both Church and Common-
wealth, are Detected and Attached;
with their Arraignement and Ju-
diciall tryall, according to
the Lawes of England.



*The spirituall use thereof, with an Apo-
logic for the manner of handling, most
necessary to be first read, for direction in
the right use of the Allegory through-
out, is added in the end.*

By R. B. Rector of Batcombe in Somers.

The tenth Edition.

L O N D O N,

Printed by I. H. for Edward Blackmore,
and are to be sold in *Pauls Church-yard* at
the signe of the Angell. 1635.



Academiae Cantabrigiensis
Liber.

1939.79



TO
THE RIGHT
Worshipfull^r. THOMAS
THINNE, Knight, and to his re-
ligiously affected Lady, the Lady
KATHARINE THINNE:

*All saving graces in the blessed
way unto eternall comforts
are unsainedly wth shed.*

Right Worshipfull,

Since your depar-
ture, and now re-
turne to *Longleate*,
(where the poore
feele your mercies in set times
of reliefe and daily almes, and
your Tenants and common
Neighbouring Inhabitants
good entertainment at the
generall time of great house-
keeping) it was my hap to tra-

The Epistle

vell into and thorowout the whole *Iſle of Man*: now it is uſuall with all travellers to diſcourſe of their journeying and to relate their obſervations. And therefore let none object and ſay unto me that of *Perſus*. *ſcire tuum nihil eſt, niſi te ſcire hoc ſciat alter*: For I found good in my paines taking: and *bonum* is *communicativum* & *ſui diffuſivum*, and ſo *quo communius, id melius*. In my very entrance, and afterwards every where I found written that old ancient precept, *Noſce teipſum*. This leſſon I began to take out with diligent obſervation. And it brought to my minde the Apoſtles charge, *Quisq̃ue exploret ſeipſum*, which I laboured to put in practice, and ſo ſought my ſelfe in my ſelfe, for I remembred

yeſu. or
auſu.

The ſcope
of this book
for one to
ſee and
know him-
ſelfe.

bred that saying long since
learned *Orbis quisque sibi, nec
te quaesiveris extra.* Thus my
travell became very profita-
ble to me; and the varietie of
sights withall procured de-
light, and turned my paines
into pleasure, *boobni D. A*
zi In my travelling I came to
the County Towne or chie-
fast Seat there; called *Soule*:
where I rested for sometime;
because it fell out to be the
Assise week for all that Iland:
Where I especially marked
how in all things they procee-
ded against Malefactors ac-
cording to the Lawes of Eng-
land: in this onely lyeth the
difference there is never but
one Judge, whereas we have
ever two appointed in every
Circuit; as wee have now in
this Westerne, very honoura-

The Epistle

ble and religious Judges, *quos honoris causa non possum non nominare.* Sir John Walter, Lord Chiefe Baron, and Sir John Denham, another worthy Baron of the Exchequer, lovers of vertue and Justice.

Exo. 1. 18.

And indeed, such ought Judges to be, as was and is this Judge in *Man*. He is a Judge of *Iethroes* choise, and *verax*, & *Dei timens*, & *asor turpis lacri*. He is divinely given, prudent, impartiall, and very quicke (upon good information) in dispatch of Causes. He was worthily attended, as he ought ever to be, with a worthy Sheriffe, with Iustices of Peace, Knights and Esquires, Gentlemen of singular note and fame in that Countrie. This I heard of them, and it appeared

Dedicatorie.

red by their practice that they all stand for the maintenance of the Lawes, they see their Sovereign well served, Iustice duly observed, and judgement executed accordingly.

They never side with any, for they hate faction: Pride and Envy, two restlesse make-bates, who for notorious misdemeanour, I saw bound to the good behaviours. So as now there a Cæsar-like spirit, *patitur superiorem*, and a Pompey *suum parem*. They runne all one course, and as true Israelites, *quasi vir unus*, for publike good. Therefore doe the people live in peace, the Land prospereth, Iustice flourisheth, vertue is exalted, vice suppressed, and the enemies at home and abroad made to feare.

The Epistle

The whole discourse of this excellent order, and carefull proceedings there by me observed, from my first entrance unto the end, I am bold here to present unto your Worships, whom I have now found diligent Readers of holy Scripture, addicted to private prayer, besides set forme for the whole family, to be entertainers of the Preachers of Gods Word, giving freely to such, Benefices as they hap to be void, not being seduced by mens offering large sums to procure Advousons aforehand, as too many Patrons be in these dayes. Now the Lord God Almighty hearten you on, unto these things more and more, and to every other good grace, that may lively demonstrate to the world the power

Dedicatorie.

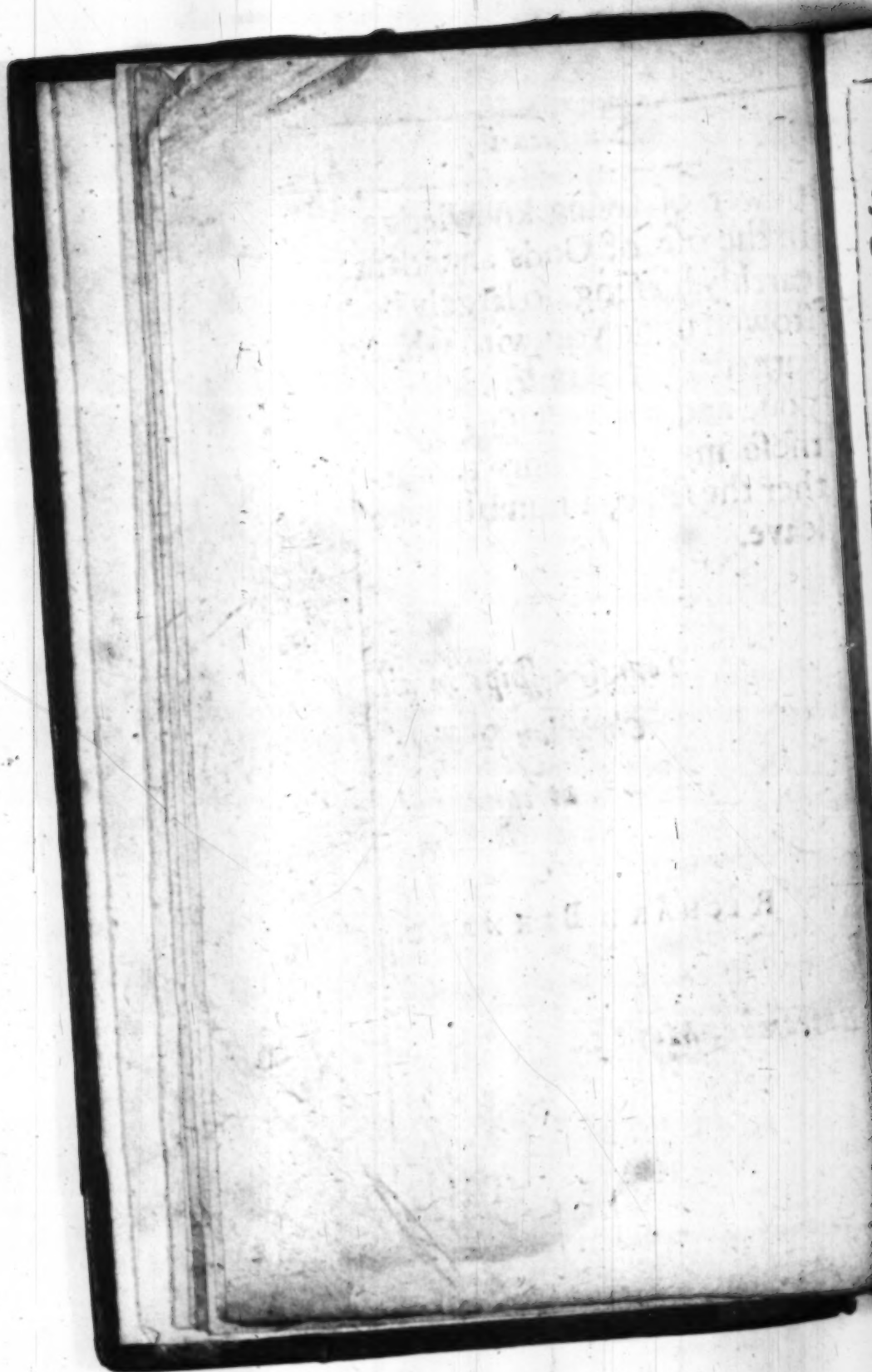
power of saving knowledge,
in the use of Gods abundant
earthly blessings so largely be-
stowed upon you, with which
earnest prayer unto God for
you, and for a blessing upon
these my endeavours to fur-
ther the same, I humbly take
leave.

*Your Worships in all
Christian services,
at command,*

RICHARD BERNARD.

Batcombe, May 21.

A 5 THE





THE AUTHORS

earnest requests.



FIRST, to the Worthy Reader, whosoever, to whom let mee but say thus much of this Discourse and allegoricall narration; that in it sunt bona, sunt quædam mediocria, sunt mala nulla: Yes if any thing may seeme distastfull, lest thy minde be to take it well, as Cæsars was, to interpret well the seeming offensive carriage of one Accius the Poet towards him, and thou wilt not be displeased. Thy good minde will prevent the taking of an offence, where none is intended to be given. In discovery, attaching, arraighing, and condemning of sinne, I tax the Vice, and not any mans person: so as I may say with one;

Hanc

The Epistle

Hunc servare modum nostri
novere libelli,
Parcere personis, dicere de vi-
tiji.

Old-man,
Madame
Heart.

Thou hast here towards the end of
this discourse the tryall and judgement
upon foure notorious Malefactors. Two
of them the very prime Authors of all
the open rebellion, or secret conspiracies,
which at any time ever were in that I-
land. The other two were the principall
Abettours and the chiefest supporters of
them. Their names, their natures, and
their mischievous practices, thou mayest
finde at large in the narration.

There should have bene, at that As-
sises with these, the arraignment of cer-
taine suspected Witches : but this was
prevented, because the Grand-Jury
Gentlemen could not agree to bring in
thier Billa vera : for that they made
question of divers points, whercof they
could not be resolved at that present.

What to be
considered
before men
come in
with ver-

I. Whether the afflicted did suffer
by onely some violent diseases in nature;
producing strange effects, like practices
of Witchcraft ; Which for want of a
judicious

to the Reader.

judicious Physitian they could not discern.

2. Whether the afflicted were a counterfeit, as was one Marwood, the Boy of Bilson, and one Mary Brosier? or that he or shee having some naturall disease, did make use thereof, and counterfeited the rest, as one Mainy did, who was troubled with the hysteric passion.

3. Whether being a disease supernaturall, yet might come upon the afflicted by the operation of the devill, without the association of a witch, as it hapned to Job, and others in the Evangelists? Or that the afflicted hath a devill, and is a witch, and hath by his or her owne wayes brought this evill upon him or her, without the practice of any other witch?

4. Whether they might proceed upon mere presumptions against the suspected, or rather stay till they had more certaine and grounded proofes.

5. Whether they could (none of them being read in any learned Tractates touching the practices of witches) rightly examine the suspected, to finde out a
Witch,

dict against
supposed
witches.
See Doctor
Cotta his
tryall of
Witches.

The Epistle

*Request to
Grand Iu-
ry men tou-
ching my
Booke of
witches.*

*The summe
of that
Booke.*

*Witch, and so to bring him or her de-
servedly under the power of authoritie?*

*There is now come forth by the leave
of Authoritie, A Guide to Grand Ju-
rie-men in cases of Witch-craft: my
suite is that they would be pleased to ac-
cept of my well-meaning therein. In
which, all these points before are fully
handed, as also, That there are Wit-
ches: who are most subject to be
made Witches: How they pre-
pare themselves for the Devill:
How Sathan draweth them to a
league, and becommerh familiar
with them. That there are good
Witches, and the signes to know
them, That there are bad Wit-
ches, and how they practise, and
what it is that they can doe, and
how many things must concur in
bewitching. What are the signes
to know one to be betwitched.
That Witches may be detected.
What are strong presumptions of a
Witch. What are the certaine e-
vidences against such an one. How
thoroughly to examine a Witch:*

Wub

to the Reader.

With many other particulars set forth in twentie-eight distinct Chapters fully, and yet with great brevitie. The death of five brethren and sisters, lately condemned and executed for Witches, one more yet remaining, formerly brought before a Iudge, and now in danger to be questioned againe, hath mooved mee to take this paines; not to prevent Iustice, nor to hinder legall proceedings; but that I may not be mistaken nor wronged, as I was once, and more should have beene, had not the wisdom and goodnesse of so reverend a Judge accepted graciously of my upright Apologie against vaine Accusers.

I made a Petition then to my Lord the Iudge, to the worthy then M. Sheriffe, and to all the Worshipfull of the Bench then present, which I am bold to renew againe more publiely, and that now this ninth time, because it pleased that reverend Judge so well to like thereof, and to second it, and is wisdome of many to finde some good effect at the length.

The state of poore prisoners is well knowne, and how their soules safetie is neglected

Judge
Denham.

Sir Robert
Philips.

Request to
the Iudges,
the Sheriffe

The Epistle

and iustices
for spiritu-
all food to
poore Pri-
soners.

neglected : and yet our Saviour gave
such a testimonie to a penitent theefe, as
he never gave to any mortall man else,
for he told him that he should be that day
with him in Paradise.

How blessed a worke would it be to
have maintenance raised for a learned,
godly and grave Divine, that might at-
tend to instruct them daily ; Twelve
pence a quarter, of one parish with ano-
ther in our Countie, would encourage
some compassionate holy man thereto :
And what is this ? Not a mite out of e-
very mans purse to save souls.

The benefit
of setting
Prisoners
on worke.

If with this instruction there should
be meanes to set them also on worke,
they might get somewhat for food, for
raiment. They might so prevent the mi-
serable fruits of sloth ; their mindes
would be employed, their bodies be pre-
served in health, and not pine away,
and be consumed with vermine. Yea,
enforced labour there, would terrifie
loose vagrants, lazie wanderers, and
the idle rout, from turning theeves,
more than either imprisonment or death
hitherto hath done. And besides, such

to the Reader.

as should escape, would by this heavenly meanes of instruction, and bodily labour, become, through Gods mercies, more profitable members in the Common-Weale afterwards: whereas now they become twice more the children of Belial, than they were before.

Oh, let me be bold earnestly to beseech you, and in all humilitie to crave your mercifull and tender bowels of compassion towards them.

And first of you (right honourable my Lords the Iudges) who sit as Gods among men to give judgement upon this so wretched, and so miserable a generation of mankind: that if they die, they may be more readie with all patience and submission of spirit, to receive their just reward, and your doome of death upon them, or if they be acquitted and so live, they may learne afterwards to live the life of good Christians, and so make a good use of their deliverance. And would not this rejoyce your hearts, to forward such a worke, when your Lordships doe know that the blessed Angels doe rejoyce at the conversion of sinners?

Next

Sir Iohn
Walter
Lord chiefe
Baron.
Sir Iohn
Denham.

The Epistle

Master
Symmes.

Next of you (*Worthie Master Sheriffe*) under whose wisdom, religious affection, tender mercies, and powerfull habilities, the Prison, and the prisoners be for the time present. Shall not this worke set forward by you be unto you an everlasting remembrance?

Then of all you (*Right Worshipfull the worthie Justices of our Countrey*) by whose authoritie these offenders are sent unto prison. Oh that it might not displease you, to beare mee calling upon you by name, who, I hope, are well minded to such a blessed and charitable work.

The deservedly Honoured Knights, Sir George Speake, Sir Iohn Stowell, Sir Francis Popham, Sir Henry Barkely, Sir Iohn Windham, Sir Iohn Horner, Sir Edward Rodney, and Sir Robert George, And may I not here also name the worthily esteemed of their Countrey, though not at this present in Commission with you, Sir Ralph Hopton, Sir Robert Philips, Sir Charles Barkely,
and

to the Reader.

and Sir Edward Barkely? All to be graciously pleased to commiserate their lamentable case, and to helpe forward this worke of pietie and pittie towards prisoners?

O yee other Worthies of your Countrey no lesse generously affected, Iohn Powler, Robert Hopton, Edward Rogers, George Lutterell, Iohn May, Francis Baber, Robert Cuffe, Thomas Bretton, Iohn Coales, William Francis, Rice Davys, Thomas Windham, Iohn Hartington, Iohn Harbin, William Cappel, and Anthony Stocker, Esquires, let the bowels of compassion compasse you about, that you may effect this so good a deed, and be honored for ever in bringing to passe so rare a charitie.

The worke surely would blisse you all. Alas, the prison now is a very picture of Hell, and (more is the pittie) as the case now stands is no lesse than a preparative thereto, for want of daily instruction. It would be, by a faithfull Ministry and bodily imployment of them,

if I mistake
your places,
I pray you
pardon me.

The Epistle

them, a house of correction with instruction, and so happily the way of life. Then might charitie quicken up justice to send offenders obstinately persisting in evill, and abusing their libertie, unto prison, in good hope of their reformation. The losse of their corporall libertie, might through Gods mercie, then gaine them spirituall freedome. Health by labour should bee preserved, and their soules by wholesome instruction saved.

The Father of our Lord Iesus Christ, perswade your well disposed hearts, to such an unbeginning worke among so many undeserving famous, in this renowned Nation. The Spirit of the Lord God of Heaven and Earth rest upon you, to cause you to affect this, and in time to effect the same, by stirring up the Countrey, and by your wome mercies in your life times. You living, and at your death bequeathing something therunto. Even so be it, and the Lord God Almighty bee with you all Vermin, Amen.

My

to the Reader.

My suite is to every Keeper of a prison, if they be no kinne to Master Newman, the Gaoler in this discourse, that yet they would take acquaintance of him, and become better knowne to him. That their prisoners may by their vertues and religious care be better disposed.

My request to poore prisoners is, to redeme their time ill spent, to call to God for mercie and pardon: and to moove them hereunto, let them in serious meditation put themselves in mind of these things.

1. That their libertie abused, God hath by the hand of authoritie taken from them, as unworthy to live freely in a Common-Wealth. 2. That as they neglected and despised spirituall meanes of salvation, they are now deprived thereof. 3. That as before they delighted onely with wicked companie, now are they shut up one with another together. 4. That their ragges are ensignes to them of their ragged condition. 5. That their filth and vermin rellecth them of their filthy conversation, and their

Request to
the Keepers
of Prisons.

Request to
the poore
Prisoners.

Meditati-
on for them
while they
lie in Gaale.

The Epistle

their many finnes and corruptions. 6. That their want of food is a punishment for such of them, as have abused Gods blessings to gluttonie, drunkennesse, and the fruits thereof, wantonnesse, and filthy uncleannesse. 7. That their prison is as it were a picture of hell, to minde them of their end, whether they are going if they doe not amend. 8. That their expecting of the Assises, is an instruction to looke for Iesus, the judge of all the world. 9. That their chains, fetters, and bolts, teach them to consider the nature of their finnes, which hold them bound to answer at the Barre of Gods justice. 10. That their desire of life by a Psalm of mercy should move them to desire eternall life, through the mercies of God in Iesus Christ, who will be gracious to every true beleeving penitent: which graces (poore prisoners) God send you: and feare onely to die eternally.

Before I end I have a suit to all that professe the Law, that if in this Allegorie, fetched from such termes as be better knowne to them, than to my selfe, I doe mistake

to the Reader.

mistake, they would be pleased to passe over that, and make use with me of the spirituall sence, which is the drift of my labour herein. And so at the length I take leave, with my prayer to God for the peace of Jerusalem, and for a prosperous successe to all that love the Israel of God with our Countries glory and safetie, Amen.

THE

to the Reader.

It is the wish of the Author to give
you, and make you read the
little book, which is the gift of
his friend. And so at the last I
have sent you my friend to God for the
sake of your friend, and for a good
cause. And so I have the honor of
your friend, and so I have the honor
of your friend.

THE



THE
ISLE OF
MAN.

OR,
The Legall Proceedings in
MAN-SHIRE.

LAMENT. 3. 40.

Let us search and trie our wayes.

THE Lamenting
Prophet JEREMIE in his daies
full of lamenta-
tion and mour-
ning, seeing and also partaking
with others of those miseries
which befell the state of the
Jewes, justly procured at
Gods hands for their sinnes,
B doth

doth here give them advice what was best to bee done, that in this their distresse God might shew them mercy? and that was to repent and turne vnto the Lord, to the effecting whereof, he counselleth them two things laid downe in my Text. 1. To search out sin. 2. and to put it to triall.

In the handling whereof, I will proceed as here we do against a lewd and wicked Malefactor, legally, according to the Lawes of this Realme.

*A search to
be made
for sinne.*

The first part of my Text is to *search*: wee know that when one hath offended the Lawes, hath committed any felony, murther, treason, or done any outrage, for which he is to be apprehended, he presently flying and hiding himselfe, is pursued, and sought

sought after ; diligent search is made to attach him.

The Malefactor here which doth so much harme on every one, every where without ceasing, is *sinne*. This is a notable *theefe* and *Robber*, daring to set upon any. He robbeth God of his honour, and man of Gods favour. This *theefe* stole from *Angels* their excellency of glory, from our first parents their innocency. This is he that robbeth us of our graces, the spirituall money which wee have in the purses of our heart, to helpe us in our journey to Heaven. This *Villaine* bereaveth us of our goods, driveth away our cattell, spoyleth us of every temporall blessing, of our health, our peace, our liberty, and plenty. He it is that utter-

B 2

ly

Sinne is the great malefactor.

Sinne robs us.

ly undoeth us, and maketh our estate miserable, that we cannot thrive in any thing, Body or Soule.

*Sinne doth
kill if it be
not killed.*

This is a *Murdering theefe*, wheresoever he breaketh in, by day or by night, there will he either kill or be killed; Man and sin cannot both live together. Most bloudily cruell he is, for he will spare none. He slayeth the hoarie head, and killeth the tender mother with the new-borne Babe. He regardeth no person, no sex, no age, of so murderous a disposition is he, and so inhumanely barbarous.

*Sinne is
strong.*

Pro. 5. 22.

He is a very *strong Theefe*, no humane power can subdue him; he taketh man and bindeth him: for *iniquitie taketh the wicked, and holdeth him with the cords of his owne sins.*

sins. He will beare rule where he commeth, all must obey him. He will command the *Reason*, reigne over the *Will*, and swagger over the *Affections*, & lead captive the whole man, and make him serviceable to his lusts; yea, and make him spend his whole estate to maintaine him in his lustfull humours, whether it bee in pride, or drunkennes, or gluttony, or idlenesse, or whoredome, or whatsoever else it is, he both must and will have maintenance, else he will set all on fire: for *wickednesse burneth as fire.*

Rom. 7. 23.

Isa. 9. 18.

This is an *ungratefull and mischievous Theefe*: for let any entertaine him & favour him: he will work their overthrow. Yea, so vile a villaine is hee, that the more any make of

Sinne doth him the most hurt that most loveth it.

B 3

him,

Ier. 5. 25.

Iere. 4. 18.

The evil
which sin
doth.

him, the worse is he to them :
 for, he with-holds all good from
 them ; hee procureth mischiefes
 to lighe upon them. He keepeth
 out Grace from having any
 entertainment. He smother-
 eth Conscience for speaking ;
 hardeneth the Heart for fee-
 ling ; blindeth the Iudgement
 from discerning, stoppeth the
 Eare from hearing any good
 counsell ; lameth the Feet from
 walking in Gods paths ; be-
 nummeth the Hands from
 doing duties of Charitie, and
 maketh the Tongue to falter
 in speaking of holy things.
 Neither yet doth he this one-
 ly ; but he worketh Enmitie
 betwixt his Favourite and his
 best friend, even between God
 and his owne Conscience.
 And to make up the height
 of his mischiefe : the more to
 strengthen

strengthen himselfe against his foolish & unhappy friend, he, at vnawares to him letteth in, and that into the best roome, (even the heart) his great and most deadly enemy the *Devill*.

Thus Covetousnesse did let him into *Judas* heart, and set him on worke to betray Christ. Flattery let him into the hearts of the False Prophets, to deceive *Ahab*. Carelesnesse lets him in to hinder the fruit of the Word. Losse of Gods grace lets him in, and seven worse with him, to ruine a man utterly. Hypocriticall vain-glory, and Covetousnesse did let him into the hearts of *Ananias* and *Sapphira*: for vaine-glory made them sell all, to make a shew to be like *Barnabas*: but Co-

Mat. 6.

14, 15.

1 King. 22.

Mar. 13.

Mat. 12.

Act. 5, 10.

vetousnesse with unbelieefe advised them to with-hold some of the money, lest they should happen to want : but how to doe this, and keepe their credit they knew not ; therefore *Hypocrisie, Vain-glorie, Covetousnesse, and Vnbeliefe* called in Satan, to heare his counsell; who taught them to lie unto the Holy Ghost, but to the death of them both. Thus wee see, what an ungratefull Villaine sinne is to his best friends.

*Sinne is
very subtil.
Heb. 3.13.*

Rom. 7.11.

Lastly, this Theefe is a *pestilent subtile Theefe*. Sin is deceitfull ; it beguiled *Adam, David, and Solomon* : Yea *S. Paul*, one once rapt up into the third Heaven, doth acknowledge that it *deceived him*. And whom hath it not deceived ? Hee is therefore carefully

carefully to be avoided and taken heed of.: and this robbing, murdering, strong, ungratefull, mischievous and subtil theefe diligently to be sought out.

But before Search can bee made, a *Watch* must be set to espie him out, that he may be attached.

*A watch
set to espie
out sinners.*

The Watch man appointed for this purpose, is *Godly-jealousie*, who hath ever an holy suspicion of a mans owne wayes, lest in any thing at any time hee should mis-behave himselfe.

*The watch-
man is one.*

This vigilant *Watch man* hath with him two *Assistants* ever to accompany him; the one is *Love-good*, a zealous fellow for God and good duties: the other is *Hate-ill*, an angry and waspish fellow,

*Assistants
are two.*

and of a fierce countenance
against sinne.

These three ever keepe to-
gether, so as sinne cannot so
cunningly enter, but they can
as quickly espie him, and as
speedily pursue him, and put
him to flight.

*The Towne
watched.*

The place where these are
set Watchmen, is called *Soules-
Towne*, a Towne of great re-
sort, a thorow-fare, never
without Travellers, ill moti-
ons, day and night; and the
Posts, which are Sathans sug-
gestions, ever and anon passe
thorow, and many at the
Common Inne, the *Heart*,
take up their lodgings.

Travellers.

Posts.

The Inne.

*Towne
large.*

This Towne is very spaci-
ous and large, for besides ma-
ny *Backe-sides*, *By-lanes*, and
Out-corners, these are foure
great streets: *Sence-streete*;
Thought-

*Streets are
foure.*

Thought-streets, Word-streets, and Deed-streets; in some of which this lewd companion sinne, and his Copes-mates will be found wandering.

When the Watch is set, they have a Charge given them, by one in authoritie, which is this; *Keep thy soule diligently*: and withall they have a watchfull eye to the Inne, and to take heed lest at any time there be an heart of infidelitie to depart from the living God: commanding also the Watchmen to exhort one another daily, lest their hearts be hardened with the deceitfulnesse of sinne.

These watch-men have also a watch-word given them even a word of preventing grace; saying unto them, *this is the Way*; walke in it, when they are turning to the right hand,

Charge given to the watchmen.
Deut. 4. 9.
Pro. 4. 23.

Hebr. 3.
12. 13.

A watch-word.

Isa. 30. 21.

hand, or to the left.

To this Watch-word Godly jealousy with his associates doe willingly attend, keeping carefully the watch, so as the theefe is descried, and presently they make Hue and Cry after him.

The Hue
and Cry.

Eleven
wayes how
to know sin

Thus Hue and Cry is written by the Bible-clarke, and containeth infallible markes to discover sinne, whereby it may bee certainly knowne; and they are these.

Rom. 3.
10. 8.
1 Ion. 3. 4.

1. By the Law of the tenne Commandements: for by it commeth the knowledge of sinne; for every failing in that which is cammanded, and every thought word and deed against that which is forbidden, is sinne.

2. By every exhortation to vertue, and every debortation from

from vice : being appendices to the Commandements, shewing what wee ought to doe, and what ought to be shunned and avoided of us.

3. By every *Threatning* which is the word of Gods displeasure for *sinne*.

Isa. 7. 11.
18. 3. 14.
& 5. 20.

4. By *punishment inflicted*, which is certainly Gods hand for sinne ; for were hee not provoked by sinne, he would not afflict us.

Acts 5. 5.
& 13. 11.
Jer. 25. 8.
Lam. 3. 33.

5. By the *humble confession* of such as have acknowledged their finnes in particular.

Josh. 7. 20.
Psal. 15.
5. 14.
1 Sam. 12.
19.
Mat. 27. 4.

6. By *plaine accusations*, laying finnes to mens charge, Isa. 59. 3. &c.

1 Tim. 1.
13.

7. By *reproofes and checks* for sinne. 2. Chro. 19. 2.

1 Cor. 15.
9.
2 Chron.
19. 2.

8. By *places numbring up sins by name* in sundry Scriptures, Rom. 1. 29, 30, 31, 32.

1 Sam. 2.
19.

1. Tim.

1. *Tim.* 1. 9, 10. 2. *Tim.* 3, &c.
 1. *Cor.* 5. 11. *Gal.* 5. 19, 20, 21.
Rev. 21. 8. *Pro.* 11. 1. *Mich.* 6. 11.

9. By the *description of sin*,
 shewing what it is, as in 1 *Ioh.*
 3. 4. & 5. 17. *Rom.* 14. 23. *Prov.*
 21. 4. & 24. 9. & 1. 21.

10. By the *description of*
godly men negatively, by such
 things as they ought to avoid,
 as in *Psal.* 1. 1. & 15. 3. 5. & 24.
 4. *Ezek.* 18. 68. *Isa.* 33. 15. *Psal.*
 101. 3. & 16. 4.

Lastly, by the *description of*
wicked men, by their bad qua-
 lities and conditions. *Psal.* 10.
 2. 11. & 12. 24. & 57. 21.

The Hue and Cry thus set
 out, it is carried by the *spirit*
of Supplication, crying mighti-
 ly to the Lord for grace and
 mercie to helpe in time of
 need, as *David* did: who saw
 sinne before him, and then
 made

who car-
 rieth the
 Hue and
 cry.

made the Hue and Cry, saying; *Have mercy upon me, O Lord, according to thy loving kindnesse, according to the multitude of thy mercie doe away all mine offences.*

Pla. 51. 12.

This Hue and Cry, must not be let slip at any hand, but be carried along in the pursuit, lest in following of sin, men be deceived, and solid Vertues be attached in stead of Vices. For this wee must know, as Vices have not a few friends (as after shalbe shewed,) so Vertues have many enemies ready to informe against them, that they may bee pursued after as Malefactors, that sinne in the meane while may seeke shelter and escape: and the enemies are these:

1. One Mr. *Out-side*, in the inside

Vertues enemies.

1. *Out-side, and his description.*

inside a carnall Securitan, a fellow that will come to his Church, keepe his Sundayes and Holydayes : But yet in the Congregation while hee sitteth among others, sometimes he is nodding, and sometimes fast asleepe; and if he abide waking, then is his mind wandring abroad, so as he remaineth still ignorant, without any effectual power of the Word; and being out of the Church, he is presently upon his worldly businesse.

*What he is
an enemy
to.*

This fellow cannot abide any after-meditation, or Christian Conference with others of that which he hath heard; and if hee espie any meeting together for this purpose, then he maketh information against them, and is ready to send the Hue and Cry,

Cry, as against privie Schismaticall conventicling, and unlawfull meeting. This is a vulgar *Ignoramus*, and a blockish Adversary.

2. The second is, *Sir worldly-wise*, a very foole to God, a selfe conceited earth-worme, whose wisdom is from below, and therefore *sensuall, earthly, and divellish*, who proudly with much disdain, condemneth and condemneth the wisdom which is from above, pure and peaceable, sincere and charitable; and is ready to send the Hue and Cry after it, as after foolish and doting Simplicities.

3. The third is, *Sr. Luke warm*: this fellow is a temporizing time-server, *lack* on both sides, he is all in the praise of moderati-

2. wicked
worldly
wise de-
scribed.

Jam. 3. 19.

what he is
an enemy
to.

3. Luke-
warne his
description

*What he is
an enemy
to.*

*4. Plausible
Civill, his
description.*

*What he is
an enemy
to.*

*5. Machia-
vell his de-
scription.*

moderation & discretion, one very indifferent between this and that : he cannot endure fervent zeale, but would have Hue and Cry sent against it as a fiery mad brain'd rashnesse.

4. The fourth is, Sir *Plausible-Civill*, a fashionable fellow, framed to a commendable outward behaviour for civilitie, but in matter of Religion he hath no more, but what he hath by common education, custome, and example of other. To the life of Religion he is a stranger : strict serving of God, and a more narrow search of our wayes, he holds to be foolish scrupulositie, and is desirous to have the Hue and Cry sent out against it, as against phantasticall precisenesse.

5. The fifth is, Master *Machiavell*,

chiavell, a mischievous Companion : all for policie, little for piety, & then in pretence onely : He is a very *Iehu*, zealous against *Baal*, to root out *Ahabs* posterity, for the more sure settling of the kingdome to him and his : but in state Idolatry, a very *Ieroboam*, to keepe the kingdome from being re-united to *Iudab*. Hee cannot suffer gainefull abuses to be reformed : but if any attempt any such thing, hee accuseth them for factious turbulent spirits, and so would he have the *Hue and Cry* made against their endeavours as against some Puritanicall trickes.

6. The sixth is one *Libertine* : this licentious fellow hath a Chiverell conscience, caring for nothing but how to passe on

what he is
an enemy
to.

6. Libertine his description.

What he is
an enemy
to.

on along his life in pleasurable contentments, *Religion* by him is held to be but a devised Policy to keepe men in awe of a Deity; and therefore when he seeth *Religion* to be made conscience of, he presently causeth Hue and Cry to be made against it as against Hypocrisie. This prophane enemy laugheth at, and mocketh at Christianitie.

7. *Scruple-
lositie* his
description.

What he is
an enemy
to.

7. The seventh is, *Scruple-lositie*: this is an unsociable and a snappish fellow, he maketh sinnes to himselfe more than the Law condemneth, and li- veth upon fault-finding, *Wea-ker Apprehension* is his Father, and *Mis-understanding* his Mother, and an *Vncharitable* heart his Nurse. The use of Christiā libertie, if it be more in his conceit than he pleaseth

to

to like well of, then would he have the Hue and Cry sent against it as against *carnall security*. This is a rigid and censorious Adversary.

8. The eighth is the *Babbling Babylonian* : this is a doting companion, and superstitiously foolish, he boasteth of *Antiquitie*; though his wayes be *Noveltie*: yet he will have it the *Old Religion*, and if any forsake it as *Idolatry*, those he condemneth for *Schismatics*, and labours to have the Hue and Cry sent out against all Reformation in Christian Churches as against *Heresy*. This is a bloudy *Antichristian* Adversary.

These are the principall Informers (for I passe by pettie companions) which endeavour to misleade the pursuer of

8. Babylonian his description.

whom he is an enemy to.

of sin, and to set him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to have sin set out by marks infallible in the Hue and Cry : else this sub-
till Villaine sinne will craftily beguile the pursuer, and will escape either by the shifts which he can make to deceive him, or by his many friends he hath to keepe him from being apprehended.

*Shifts by
which sin
escapes, are
principally
two.*

*1. By a shew
of Vertue.*

The shifts which commonly a theefe maketh to escape in his flying away, are two:

1. Is his *Counterfeiting the habit of an honest man*: so sinne craftily putteth upon himselfe the shew of Vertue, as *Iehus* did piety, for the getting of a Kingdome, and establishing of it to himselfe: whose sinne was covered with a pretended

ded and hypocriticall zeale for the Lord. *Ananias* and *Sapphira* made shew of liberalitie like that of *Barnabas*, not discernable till *Peter* discovered it. For as *Sathan* can transforme himselfe into an Angel of light, and his Apostles into the Apostles of Christ: so can sinne the seed of *Sathan*, put upon it selfe the counterfeite of vertue.

2 Cor. 11.
13, 14.

2. A theefe will alter his name, and by assuming the name of an honest man oftentimes escape away; and after this manner also escapeth sinne, Vice getting upon it the name of vertue. And so *Drunkenesse* escapeth vnder the name of good fellowship; *Covetousnesse* under the name of good husbandry; *Filthy Ribauldry*, under the name of

2. By the name of Vertue put upon vices.

what Vices get the name of Vertues.

of Merriments, Pride of apparel, under the name of Decency and Handsomnesse; bloody Revenge for wrongs offered, escaped under the name of Valour; Foolish wastefulnesse, under the name of a francke and liberall Disposition; Superstition under the name of Devotion of Fore-Fathers and the old Religion, Remisnesse in punishing, under the name of Gentlenesse; Flattery, under the name of Vnoffensivenesse; Luke-warmnesse in Religion, under the praise of Discretion; and many such like foule Vices, doe thus deceitfully hide themselves, and so escape unattached.

If by these his shifts he cannot escape Godly jealousy, that constant pursuer, then will he seeke to be holpen by his kindred

dred and friends : for sin hath many, who will either so defend him, or excuse him, or deny him, or hide him, or make him so little in fault, as will almost perswade Godly jealousy, that it is even needlesse so eagerly to pursue after him.

1. The first of these is his *Grandfire Ignorance* : for hee knowes no sinne, he cannot reade the *Hue* and *Crie* : hee breedeth sinne, and bringeth him up, and maketh no conscience of it : if sinne get into his house, he holds himselfe safe enough.

2. The second, his brother *Error*, the sons of ignorance, this fellow mistaketh all and misconstrueth the whole *Hue* and *Crie*, and can finde no fault with sinne, and so endeavour

Friends of sin, & how they shew it.

1. *Ignorance, how a friend to sinne.*

2. *Error, how a friend to sinne.*

3. Opinion,
how a frie'd
to sinne.

voureth to send the pursuer
another way.

3. The third is his Cousin
Opinion, and this will hold
the pursuer with a long and
tedious disputation, question-
ing the A&T, whether it be a
sin or no? and will endeavour
by probabilities to make it
no sin, that so he might make
the pursuer to desist. Thus
sins of profit and such as may
prevent certaine dangers are
disputed, *Pro & Con.* as men
say; The sin of usury by ma-
ny is brought under opinion
as lawfull some way.

So the sinne of Idolatry, to
goe and heare a Masse with-
out inward reverence, as it
was disputed in Queene Ma-
ries dayes to prevent the emi-
nent danger of death then
Many finnes evident enough

are made disputable if they yeeld profit, or be delight-some to the flesh, or such as may helpe to keepe a mans person or state in safetie, for all these *Opinion* will bee a Protector.

4. The fourth is, one Master *Subtiltie*, his wit being attended on by little conscience of the truth. This man commeth with his distinctions to cleare an Act from sin; thus with his *Latia & deulia*, he will have Idolatry no Idolatry; so with his biting and not biting, and lending to the rich upon Use, but not to a needy brother, damned Usury must be no sin. This *Subtiltie* of wit with a chiverell conscience, maketh foule sinnes to passe along as no sinnes.

4. *Subtiltie, how a friend to sinne.*

5. *Customs,*
how a
friend to
sinne.

Mat. 27.
18. 16. 21.
26.

Ioh. 18.
39, 40.

6. *Fore-*
fathers.

Ioh. 4. 10.

7. *Power,*
how a
friend to
sinne.

5. The first is called *Customs*; this old Syre patronizeth many vaine and sinfull practices. By this the Jewes held it no sinne in them to demand, and in *Pilate* to let loose to them, a wicked *Barrabas*, one worthy to die for insurrection and murther.

6. The sixth is a Popish fellow called *Fore-fathers*: hee advanceth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sin. Thus the Samaritans justified their false worship.

7. The seventh is one *Sir Power*; hee maketh ever that warrantable, which law establisheth, ordaineth, and decreeth. Great and capitall finnes in the Romish Synagogue are thus countenanced.

8. The

8. The eighth is Sir *Sampler*, who produceth for paternes great mens and learned mens examples, as if they could not doe amisse: But whatsoever they doe or say, it must be good and lawfull, and therefore imitable without sinne.

8. *Sampler, how a friend to sinne.*

Ier. 44. 17.

9. The ninth is Sir *Most-doe*, who maintaineth sinne from a generall practice, because multitudes doe it here, and there and every where; and therefore no sinne to doe such a thing, which almost all, or the greatest part doe.

9. *Most-doe, how a friend to sinne.*

10. The tenth is one Sir *Silly*, one made all of good meaning, who will quallifie the fact by thinking no harme, or intending well. Thus would *Saul* have justified his rebellion, and *Abimelech* excused his taking of

10. *Silly, how a friend to sinne.*

1 Sam. 15.

15.

Gen. 10. 5.

Abrahams wife. And thus vaine persons excuse their wanton communication, lascivious songs, foolish jestings, and such like, saying, they meane no harme, they onely make themselves merry. Thus *Sir silly* is he that maketh simple soules pleade good meaning for all their foolish superstitions, blinde devotions, and licentious merriments.

The eleventh is *Vaine Hope*: this teacheth to put off the fault to some other, as *Adam* to *Eva*, and *Eva* to the Serpent, and to deny the fact, as *Cain* did, even to God himselfe, hereby hoping to shift off sinne, and to escape punishment, who maketh GOD all of mer-
cie.

*Vaine hope, how
a friend to
sinne.*

Gen. 3. &

4.

The

The twelfth is the Lord *Presumption*: he feareth not judgement, he bleſſeth himſelfe in his evill wayes, he maketh a covenant with Death, and a league with Hell, and ſuffers ſinne to be his daily gueſt, and will let the *Hue* and *Crie* paſſe along without any feare of perill, as nothing at all concerning him.

12. *Pre-
ſumption*
how a
friend to
ſinne.
Deut. 29.

Iſa. 28. 15,
16.

The thirteenth is Sir *Wilful*, hating to be reformed: this is an obſtinate friend for ſin, who will wilfully defend it, and be careleſſe of all re-
proofes. This fellow in con-
tempt will tread downe the
Hue and *Crie* under his feet,
and maintaine ſinne.

13. *Wilful*,
how a
friend to
ſinne.

The fourteenth is Sir *Saint-like*, which under the ſhew & ſhadow of Pietie, and pretended honeſty, will cover much

14. *Saint-
like* how a
friend to
ſinne.

iniquitie, and hide it for a time, that it be not taken by the pursuer with the *Hue and Crie*; such were the Hypocriticall Scribes and Pharisees.

Godly jealousy will not be deceived by these.

These great ones, and many other moe, are the friends of this theefe and Rebelle: but yet for all these Favourites, *Godly jealousy* espies him out, and his harbour, and presently goeth to a Justice of Peace to procure a warrant for the Constable to attach him, and all his companions with him.

Lord chiefe Justice.

The Justice is not one of a meane ranke, or any petty Justice, but the very Lord *chiefe Justice* of Heaven and Earth, the Lord Jesus: for it is he that can give the warrant to attach sinne, no other warrant will sinne obey.

The

The Warrant is the power of Gods Word. The Forme of which Warrant is, (as you see in my text) to search out and attach sin with all his Associates, and to bring him and them before Authoritie, to answer to such things as shall be objected against them, in his Majesty the King of Heavens behalfe.

The procuring of this Warrant, is by going unto, and conferring with some of the Lord Chiefe Iustices Secretaries, the Writers of holy Scriptures, setting downe this charge, as *Jeremie* doth here, *to search and try our wayes.*

This Warrant procured, Godly-jealousie taketh and carrieth to an officer which hath Authoritie to make search and attach sinne.

*Warrant,
and the
former ther-
of.*

*Secretaries
to the Lord
chiefe Iu-
stice.*

*The Officer
to attach
sinne is un-
derstan-
ding.*

*Understan-
ding foure-
fold.*

*1. Deputy-
Constable.*

This officer, without which sinne neither can, nor indeed will be attached, is *Understanding*, who knoweth what sinne is.

Now as there be foure sorts of Officers which may attach Felons by warrant, *The Deputy-constable*, the *Tything-man*, the *Petty Constable*, and the *Head Constable*: so is the spirituall Officer foure-fold.

1. The *Deputy-constable* is commonly some neighbour, intreated to performe the Office in the others absence: this is the very shadow of a Constable, and will not willingly intermeddle in any thing: so as the people where he dwels, may doe, for all him, what they list.

This *Deputy-Constable* in this spirituall *Towneship*, is the

the *Vnderstanding* darkened,
the sonne of Ignorance, and
grand-childe of *Blindnesse* of
heart : this is a blind Constable,
and hath never an eye to
see with.

This suffers all disorder in
the whole man or *Soule-
Towne-ship*. Here be such as
bee alienated from the life
of God, past feeling, given
over to worke all uncleannes
with greedines. All the affe-
ctions are quite out of order,
and no care taken for their re-
formation : for this foolish
fellow imployeth himselfe a-
bout his grounds, cattell,
sheepe and oxen, about buy-
ing and selling ; as for the e-
state of his soule, he is to it a
very stranger : Hee knowes
the price of corne, oxen, and
sheepe ; but what is the
excel-

*Vnderstan-
ding dark-
ned.*

Eph. 4. 18.

1 Ioh. 2. 11.

Ephes. 4.

18, 19.

*The evils
under it
committed.*

excellency of Vertue, what the evill of Vice, what the price of his soule, he neither knowes nor cares to know.

*Tything-
man*

2. The *Tything-man*, which commonly is a meane fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformatiō where he hath his dwelling. If any amendment be sought, it is onely for some notorious shamefull misdemeanours, and he must be much called upon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

*Grosse un-
derstand-
ing, and
the evill
thereof.
2 Pet. 1. 9.*

This Tythingman is *Grosse understanding*, like one purblind, who cannot see afarre off, but onely grosse transgressions forbidden in the Law,

Law, according to the sound of the bare letter onely; as theft, murther, adultery, and so forth. The spirituall meaning and large extent of the Commandement, he is wholly ignorant of. This purblind Tything-man suffers a number of disorders in his township, and must bee much urged to see very grosse & foule misdemeanours; else will he not seeke to reforme them.

3. The *Petty-Constable*, which is some civill honest man of the Parish, and perhaps hath some Countrey learning, but yet is an one-eyed fellow, half-sighted, and passeth by many faults.

This Pettie Constable is the *Vnderstanding* somewhat cleared: he hath an insight into the Morrell Law, who by civill

3. *Petty-Constable.*

Vnderstanding somewhat cleared.

civill education, some art and learning, and an outward forme of Religion, and reading in the Bible now and then, can speake of the Gospell Historically, and prettily discourse of Religion.

But this his knowledge is onely superficiall, for neither in the Common Law, which is the Law Morall, neither in the Statute Law, the Law of the Gospell, or Law of Libertie, is he any professed *Student*. He is no *Innes of Court* man, never brought up in the *Inner Temple*. Hee maketh neither the Common, nor Statute Law his profession.

As hee is no *Student* in these, so he is no practitioner, but onely aimeth at civill behaviour, common honesty, and

*A meece-civill honest man, who
and what
I owe.*

and careth to be held onely a Christian at large, and to professe the Religion of the present State, without any more curious endeavour to proceed further to find out the power of Religion.

Therefore where this kind of understanding dwelleth, there care is had onely to see to disorders against civill honestie and common Morall duties; and against courses apparantly dangerous to his outward estate; and those things which may offend the most or the greatest sort amongst men. This halfe-sighted Constable, a superficial fellow in divine truth, aimeth at no more.

The sinnes immediately against God, and against his Gospel, as unbelieve, impatience,

*what he
onely looks
unto.*

*what sins
he regards
not.*

ence; pride, disdain, envy at other mens gifts, presumption of Gods mercy, abuse of his favours, and many such hee taketh no notice of but permitteth them to live where he hath to doe, without controll.

4. chiefe
Constable.

4. *The Head or Chiefe Constable* is a man of right and good understanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same: for he is studious in both lawes and a good practitioner therein.

*Illuminated
under-
standing,
and the
excellencie
thereof.*

This chiefe Constable is *Illuminated Understanding*: this is one, that hath both his eyes to see with, of nature and of grace, he is well read both in the Common Law, the Law morrall, and the Statute-Law,

Law, the law of libertie, the Gospell of Christ, hee hath beene a long Practitioner in both, and is called the *spirituall man*, who can discerne and judge of all things.

1 Cor. 2.

His habitation is regeneration.

The place of his common abode and dwelling, is in *Regeneration*, a very healthfull, comfortable and commodious habitation. Hee is no straggler; but loveth to keepe home, and to looke to his office.

His family.

He hath an excellent Familie; his Wife is called *Grace*; his two sons, *Will* and *Obedience*; his three daughters, *Faith*, *Hope*, and *Charitie*; his two servants, *Humilitie* and *Self-deniall*; and his two maides, *Temperance* for his summer house of prosperitie, and *Patience* for his Winter house

The good
he doth.

house of Adversitie.

This *chiefe Constable*, where he dwels, keepeth very good order, hee suffereth not the Rebell sin to rule and swagger in the towne-ship of his soule.

If Drunkennes, as once in *Noah*; or Adultery, as once in *David*, or pride of heart, as once in *Hezekiah*, or Envy, as once in *Miriam*, or such like happen to be found where he hath to doe, he speedily sendeth them packing. For though they may at unawares perhaps creepe in, and be found where he dwelleth, in some street of this towne, yet they get there no abiding place : though hee cannot ever and at all times prevent their creeping in, yet he alwayes taketh care that they settle

settle not themselves where he hath to doe, but will dislodge them wheresoever hee shall finde them: for he is very carefull in his office to discharge it to the utmost.

This *chefe Constable* is hee to whom *Godly jealousie* bringeth his Warrant, to seeke out the Rebell sinne and to attach him.

This Constable having received the Warrant, presently addresseth himselfe to make the search. But for that sinne is Masterfull (especially every *capitall sinne, which is attended on by many other) and will not easily submit, but dare make opposition against authoritie, till he be overmastered: Therefore this man takes with him sufficient company, to watch sinne for escaping,

This is that which apprehendeth sinne.

* which hath antecedent, concomitant and subsequent sins.

escaping, to goe very strongly to attach him, and to hold him when they have him, so as never a friend may dare to side with him.

*Aydants,
two ser-
vants.*

First, he taketh his owne two servants, *Humilitie* and *Selfe-deniall*, which ever in every search necessarily attend him.

*2. Neigh-
bour.
Godly sor-
row & his
seven sons.*

Then going together, he calleth upon his next neighbour, *Godly sorrow* with his seven sonnes, ready to beare them company. 2 Cor. 7. 11.

1. Care.

The first of these is, *Care* to finde out sin, that it may not be hid.

2. Cleering.

The second is *Cleering*, which, when he espieth sin will not winke thereat, nor partake with it.

*3. Indigna-
tion.*

The third is *Indignation*, a fierce fellow, which can never

ver looke upon any sinne, but with a godly anger.

The fourth is *Feare*, not naturall or dastardly feare, nor servile feare, all too base minded to attach sinne; but such a feare as maketh him to stand in awe of God, rejecting all fellowship with the wicked and partakers with sinne.

4. *Feare.*

The fifth is *Veheement desire* to apprehend sinne, to be in Gods favour, in love with the godly, and free from his owne corruptions. This is a stirring fellow.

5. *Veheement desire*

The sixth is *Zeale*, who dare seaze upon even the most capitall Rebelle, for he is like to *Phinees*, ready to thrust him thorow, and to kill him wheresoever he findeth him.

6. *Zeale.*

The

7. *Revenge.*

The seventh is *Revenge* who answereth to his name; for he desireth to pay sinne home for the wrong he hath done him, and would have him proceeded against to the uttermost. This fellow lustily layeth hold on sinne, and bindeth him at the *chiefe Constables* command, to leade him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebell, and strongest theefe. What sin in the soule is it, which this chiefe Constable with his men, his neighbour *Godly sorrow*, and his seven sons cannot overcome, and leade by Gods grace captive, and make it the Kings prisoner?

As the Constable goeth with these his many neighbours,

bours, and with his owne servant, to the number of ten besides himselfe, a couple of busie fellowes uncalled thrust in themselves to encrease the number.

The one of these is *Selfe-love*, a pestilent fellow, for he not onely can hinder the Constables diligence in taking paines to search, but in searching to be too partiall, and over respective to himselfe, if the sinnes sought after be either pleasurable or profitable : but also withall, he can dull the spirit of *Godly sorrow*, and doe his seven sonnes very great mischief, as by their confessions afterward it doth appeare.

Therefore when the Constable *Vnderstanding* espieth him, he commandeth forthwith

*A Couple
of busie fel-
lowes.*

*1. Selfe-
love, what
evill hee
doth.*

*Selfe-deniall
all removes
him.*

*2. Selfe-
conceit, and
the mis-
chiefes
thereof.*

with his servants *Selfe-deniall* to put him out of the company for hindering the search.

The other is *Selfe-conceit*, the former lewd companion disordereth all the affections, this blindeth judgement, by the overweening of a mans selfe, and will picke the Warrant out of the Constables pocket, and will blow out the candle-light which is in the Constables hand, if he be not prevented.

This wretched fellow of all wisemen is held a foole; for *The way of the foole is wise in his owne eyes, and there is more hope of a foole than of him that is wise in his owne conceit; and therefore are wee dehorted from being wise in our owne eyes, or leaning to our owne wisdom, and a woe is pronounced*

*PRO. 12. 5.
& 3. 5. 7.*

Isa. 5. 21.

ced against such : yet is the
foole a very dangerous foole
and a knave too; he will so de-
ceive by flatterie. Hee will
make a man beleewe his waies
to be cleere in his owne eyes, when
the end thereof is death. Yea
can beguile a generation of men,
and make them to thinke them-
selves pure in their owne eyes and
sight, and yet are not washed
from their filthinesse. Such a
conceited foole was the Lao-
dicean Angell.

Pro. 16. 2.
25.

Pro 30. 12.

Revel. 3.

The Constable therefore
commandeth his man Humi-
litie, to thrust this foole and
knave out of their company,
before they make search for
sinne : for if these be suffered
to goe along with the rest, la-
bour is but lost, sinne will ne-
ver be found out and atta-
ched.

Humilitie
puts him
away.

D

Now

Now when the *Constable* hath rid away these two troublesome companions, (for they usually goe together) then he goeth on to the place where he knoweth that sinne hath taken up his lodging.

*The Inn,
Mistrie
Hearts
house.*

The place is a *Common Inne*, an Harlots house called *Mistrie Heart*, a receptacle for all Villaines, Whores, and Thieues, and for all dishonest persons whatsoever, none denied house-roume or harbour there.

And that she is such a dishonest woman, is cleare and evident, as in her arraignment shall be fully proved.

But to cover her naughtinesse as much as she may, she hath gotten into her house one called *Old Man*, corrupted by her deceitfull lusts, to become

*Old Man.
Eph. 4. 22.*

become her husband, when indeed she is his owne daughter, and so live they in incest together, and keepe rout and ryot night and day. If any honest Traveller (a good and godly motion) happen sometimes to fall in there unawares, he is straight way denied entertainment. Her answer is by and by, that her lodgings are taken up for other manner of men, there is no roome for any such troublesome guests as these be: none can be merry for them, where they come hindering all good fellowship.

The house which this harlotry dwelleth in, hath many in-lets, five doores open for their guests to come in at. These Five doores are the five senses.

Five daares

1. The doore
of Hearing.

Gen. 3.

what evils
enter by
hearing.

The first is the *Doore of Hearing* : the first that ever was open to let in sin, as wee may learne in the Serpents beginning to tempt *Evah*.

At this doore entereth in lying, flandering, backbiting, filthy Communication, Flattery, Swearing, error, heresie, False Doctrine, Tale-bearing, Blasphemie, and with these enter also ill Opinions of one another, uncharitable judging, ill suspicion, rash credulitie, and many other finnes, caused and committed by the tongue, through want of wisdom and charitie.

2. The doore
of Seeing.

1 Ioh. 3.
what sins
enter by
seeing.

The second is the *Doore of Seeing*, at this enter in the lusts of the eye; Fornication, Adulterie, Covetousnesse, Desire of *Naboths Vineyard*, The marriage of the sonnes
of

of God with the Daughters of men: *Achans* Theft, who ſaw a wedge of gold, and deſired it, and tooke it: many are the finnes which enter in by this doore, through want of Charitye and Contentment.

The third is the *Doore of Taſting*; at this enter in Riot, Gluttony, Drunkenneſſe, Revellings, and the fruits thereof, Chambering and Wantonneſſe, Prodigalitie, Quarrelling, and Fighting: and many other curſed effects of ſeeking to ſatiſfie the appetite: which the godly man avoideth, and alſo the very occaſion thereof, by Sobrietye and Temperance.

The fourth is the *Doore of Smelling*; at this enter in fooliſh niceries, perfumings, and other allurements to dalli-

D 3 ance,

Gen. 6.

Ios. 7.

Pſal. 119.

37.
Iob 31. 1.

3. The doore
of taſting.

The finnes
which enter
by this
ſenſe.

Pro. 23. 2.

20, 21.

1 Cor. 5.

11.

4. The doore
of ſmelling.

Pro. 7. 7.

What en-
treateth here.

5. The dore
of feeling.
Rom. 13.
13.
What ente-
reth here.

Degrees to
the heart.

Hall atten-
dant com-
mon sense.

Parlour at-
tendant
Fantasie.

ance, effeminatenesse, and
such like.

The fifth is the *doore of fee-
ling*; at this doore entreth
Wantonnesse, Lasciviousnes,
and other fruits of the flesh.

These be the doores by
which all sinne ordinarily en-
tereth into the heart, except
originall sin bred within, and
brought from the wombe; as
also Sathans immediate sug-
gestions, suddenly cast into
the Heart.

When sins enter in at any
of these doores, They first
come into the *Hall*, where at-
tendeth *Common sense* to wel-
come them.

Then they goe into a *Par-
lour*, a more inner roome, and
there stayeth *Fantasie* to en-
ertaine them.

After this, they ascend into
an

an upper *Chamber*, and are there received of *Intelligence*, who presently acquainteth *Mistress Heart*, the Mistress of the house with it, which is in her *Dyning roome*, what are the company and number of her guests come in : for this hostesse is a stately dame, and is not to be spoken with by and by. Thus as you have heard, are her guests entertained and brought in unto her.

With her are eleven daughters attending her as Maids, lewd Strumpets, and as impudent Harlots as her selfe.

These eleven waiting Maids, are the eleven passions of the Heart, corrupt, disorderly and immoderate wantons which be these:

The first is *Love*, set all on pleasures, profits, honours,

D 4

and

Chamber.

Intelligence.

Dyning roome.

*Mistress
Hearts
Maids.*

11. Passions

1. Love.

and wholly upon worldly and fleshly Vanities ; contrary to that in 1 *Ioh.* 2. 15, *Love not the world, nor the things that are in the world.*

2. *Hatred.*

The second is *Hatred*, which is contrary to *Love*, setting it selfe against Gods Word, good men, and good things, a mischievous maid ever setting one another at oddes, and disquieting often the whole house and the Table of guests.

3. *Desire.*

The third is *Desire*, never content, but would have sometimes this, and then that, now here, now there, never resting never satisfied with either riches or honours, or varietie of pleasures.

4. *Detestation.*

The fourth is, *Detestation*, contrarie to *Desire*, which loatheth and cannot endure good

good counsell, good company, godly conference, much lesse reproofe or any opposition in her wayes.

The fifth is *Vaine-hope*, which possessing the Heart, maketh it foolishly presumptuous.

5. *Vaine-hope.*

The sixth is *Despaire*, contrary to hope, which causeth acts against reason, against nature sometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Judas*, who killed themselves. It also maketh men runne into dissolute and rebellious courses, even to walk wilfully on in evill, as being without hope.

6. *Despaire.*

Ier. 18. 17.

The seventh is *Feare*, which passion doth so slavishly captivate the minde, as it will make a man forget his dutie to God, so as he may escape danger with men, as it did *Pe-*

7. *Feare.*

ter, and Pilate: and is ever a false friend in adversitie.

8. *Audacitie.*

The eighth is *Audacitie*, contrary to feare, which maketh a man foole-hardie, without deliberation to thrust himselfe into imminent dangers, as it did the Israelites.

Num. 1. 4

40.

9. *Joy.*

The ninth is *Joy*, which cheareth a man when he hath that which he delighteth in, be it never so ill, as it did the inhabitants of the earth at the destruction of the two Prophets.

Rev. 1. 10.

10. *Sorrow.*

The tenth is *Sorrow*, contrary to joy, which afflicteth the soule, causing weeping and wailing, lamentation and mourning, often with an outcry, as in the Land of Ægypt.

Exod. 15.

30.

11. *Anger.*

The eleventh is *Anger*, which commeth upon a man

not

not onely for apparant injurie, as on *David* against *Nabal*, but upon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Micah*.

There is no passion contrary to this, for though quietnesse be contrary to anger, yet its no passion: therefore they are but eleven as *Thomas Aquinas* reckons them.

Besides these attending verry diligently on *Mistris Heart*, she hath a man-servant called *Will*.

This *Will* hath three at command under him, the Feete, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlaine. All these are at *Mistresse Heart* and her Maids command.

1 Sam. 25.

Hest. 3. 5.

2 King. 5.

13.

1 King. 22.

14 his
Summes.

Mistris
Heart's
Man-servant.

Will is
made the
servant
to all.

If

Love.

If *Love* in a Maide affect a young man, though all her friends bee against it, yet marke how shee sets *Will* on worke for her. I *will* have him (saith shee) though I never have good day with him. *will*, here must make the match against all gain saying. *Judah* he lusted after one he saw in the way (not knowing it to be *Tamar*.) *Will* must here make the filthie bargain. What (saith shee) wilt thou give me? I *Will* (saith he) give thee a Kid.

Gen. 38.
16.

Hatred.

As *Love* sets *Will* at worke, so doth *Hatred*, as we may see in *Esaú*, I *Will* kill my brother *Jacob*. So doth *Desire*, as in *Adoniah*, who said, I *Will* be King. In *Gehezi*, greedy of gaine, I *Will* run after him. *will* here made the feet to runne, the

Gen. 27. 41
1 King. 1. 5.
2 King. 5.
20.

the tongue to speake, the hands to receive. So in *Judas*, to betray Christ. *Will* must do it. What *Will* you give mee, and I *Will* deliver him into your hands? Thus to these and all other passions, this *will* is made a packe-horse, a slave, and without him they can doe nothing. *Will* is the man that must ever doe the deede for every passion, though they be contrary one to another: miserable is his service, that must bee commanded by so many Mistresses, and so disagreeing among themselves one from another.

When the *Hearts* hath entertained her guests thus, as you have heard, and received them into her *Dyning-roome*, provision is presently made for

Mat. 26.

15.

The hearts
provision
for sinners.

*Table In-
stabilitie.*

for them, yea she hath it ever ready for them, as never being without many guests.

The *Table* is spread, which all must sit at, and this *Table* is *Instabilitie*: for inconstant are the thoughts of the who-rish heart.

The *Table* therefore is not square but round, turning about both for more companie, and also that her guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sinnes, yet to her they are alike welcome, one as well as another: although some at one time sit neerer to her then at another, as guests doe that at such a round *Table*.

*Table cloth
Vannie.*

The *Table-cloth* that cover-
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reth it is *Vanitie*: for upon *In-
stabilitie* with such vicious
guests what can there be but
Vanitie? This *Solomon* found
in all his inventions, *Eccles. 1.*

The *Bread* set on the Ta-
ble, is the *Fitnessse* of every sins
proper *obj. ct*, without which,
sin *A Quall* can no more live
than a man without bread.

Bread.

The *Salt* which seasoneth
sins appetite to feede it selfe is
Opportunitie, for time, for
place, for person: this sharp-
neth sin to be working, as the
appetite to receive foode,
when it is well seasoned.

Salt.

The *Trenchers* to eate on,
are *Strength* of every mans
Nature to act sinne.

Trenchers.

The *Napkins* to make
cleane their hands and mouth
in eating, are the pretended
shewes of vertue, contrary to
these

Napkins.

these Vices, by some good workes (so they wipe their mouthes, as the Harlot in the Proverbs) and by some good deede of either one kinde or other outwardly done : and thus they wipe cleane their fingers, and will not bee thought to be the uncleane persons which they are taken for.

*Dishes of
meate.*

The *Dishes* of Meate set before them, are onely three.

1. *The lusts
of the flesh.*

The first is the *Lusts of the flesh*, and this is served up in the *Plate of Pleasure*.

*Who eates
of this.*

Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

2. *Lusts of
the Eyes.*

The second Dish is *Lust of the eyes*, and this is served up in the *Platter of Profit*.

*Who feeds
on this.*

Hereon feedeth Covetousnesse,

tousnesse, Usury, Oppression, Bribery, Extortion, Unhonest gaine, and such like. Of one of these two Dishes doe all sinnes taste, except the sin of swearing, in which is lewd prophanenesse of Heart, but neither pleasure nor profit as in other sinnes: though by swearing, ungodly men sometimes in buying and selling make gaine unjustly.

The third Dish is *Pride of life*, and this is served up in the *Charger of worldly Estimation*. This is very windie meate, which puffeth up the minde with vain glorie of an emptie title of some honour, as a bladder is with wind, and yet is very costly feeding.

On this Dish feedeth Arrogancie, Pride of spirit, Love of Eminencie, Desire of

3. is the
pride of
life.

who feeds
on this.

of Superioritie, and outward
Reverence, and such like, for
which they are made to pay
well.

Drinke.

The *Drinke* which they
drinke to make them digest
their meat, is the *Pleasurable-
nesse of sinne* for the present.

Waiters.

The *Waiters* at this Table
to give attendance that no-
thing bee wanting, are the
eleven Maids, with *Will* their
man.

*How Mi-
stris Hearts
Maidens
humour the
guests.*

These Harlots humour
their guests, and are ready at
a becke to give contentment.

Where *Incontinencie* sits,
there wanton love will waite.

Where *Displeasure* is, there
hatred will attend.

Where *Covetousnesse* is,
there *Unsatiabie desire* will
be.

Where *Flattery*, that base
humor

humoring disposition to get
grace & favour sitteth, there
Feare to offend will stand by.

Where *impatience* takes
his place, there *Anger* is
readie waiting to doe his
will.

Where *Inconsideratenesse* sits,
there *Audacitie* and Foole-
hardinesse will waite.

Where fullen *Male-content-
tednesse* sits, there *Despaire*
will soone give attendance.

Where *Iovialitis* taketh his
place, there joy will bid him
welcome.

Where *Credulity* sits, there
Vaine-hope will be.

And thus they attend up-
on the Table, to give their
guests all content to the ut-
most.

After full feeding followes
the taking away of these Di-
shes

*Taking a-
way, venia-
tion of spi-
rit.*

shes of Pleasure, Profit, and Honour.

Ecc1.2.11.

Now where *Vanitie* was the *Table-Cloth*, what can the taking away be, but *Vexation of spirit*, as *Salomon* speakes? for it is with these, as with guests in an Inne, all merrie and pleasant while they be eating and drinking, till the *Chamberlaine* commeth to take away, and giveth them a round reckoning, and then they take to their purses with almost a deepe silence: so unpleasing is payment on a sudden.

After Supper *Mistresse Heart* providing them their Lodging.

Lodging.

The place they lye in, is but one roome for all their Guests, but it is large enough for all: the roome is

Naturall

Naturall corruption.

*Naturall
corruption.*

In this roome lyeth *Mistresse Heart*, all her Maids, her man *will*, and all her guests together, like wilde Irish.

With these eleven Harlots lye these guests in so many severall beds.

1. In the bed of *Love*, lye Wanton thoughts, Lasciviousnesse, filthy Communication, Fornication, Adultery, Whoredome, and other sinfull uncleanneses.

*Severall
Beds.
Loves Bed-
fellows.*

2. In the Bed of *Hatred* doe lye Mindfulnesse of Wrongs, Ill-Speaking, Backe-biting, Slandering, Railing, Quarrelling, Fighting, revenge, murder, and such like.

*Hatreds
Bedfel-
lows.*

3. In the Bed of *Desire*, doe lye Coverousnesse, Theft, Oppression, Robbery, Fraud, Cozenage,

*Desires
Bedfel-
lows.*

*Detestations
bed-fellows.*

Couzenage, and such like.

4. In the Bed of *Detestation*, lye want of Charitie, disunion of Spirit, Discord, plotting of destruction, and such like.

*Vain-hopes
bedfellows.*

5. In the Bed of *Vaine-hope*, lye violent assaies, to effect what they hope for: sometimes neglect of lawfull meanes, presumption of mercy, abuse of Gods favour, and prophanenesse.

*Despaires
bedfellows.*

6. In the Bed of *Despaire*, lyeth Male-contentednesse, Unbeleefe, servile Feare, and such like.

*Feares
bedfellows.*

7. In the Bed of *Feare*, doe lye Cowardlinesse, Flattery, Faint-heartednesse, Hypocrisie and Dissimulation.

*Audacities
bedfellows.*

8. In the Bed of *Audacitie*, lye these, Headinesse, Rashnesse, Daring, desperate attempts,

tempts, and such like.

9. In the bed of *Anger* doe lye Impaciencie, Rayling, Backe-biting, Quarrelling, Murther, and such like.

*Angers
bedfellows.*

10. In the bed of *Ioy* lye wanton delights, Foolish jesting, Levitie, and a world of Vanitie.

*Ioyes Bed-
fellows.*

11. In the bed of *Sorrow* lye worldly grieffe, unquietnesse, murmuring, discontentednesse, and such like.

*Sorrows
bedfellows.*

Thus are these lodged in Mistresse *Hearts* Chamber, and there shee lyeth also with the *Old-man*, and *Will* her man.

The Bed which they lye upon, is *Impenitencie*, and the Coverings are *Hardnesse* of heart, and *Carnall securitie*, in which they lye snorting carelessly, till the chiefe Constable

*The Bed is
impeniten-
cy. The two
Coverings.*

ble come upon them, and attach them all one after another, the greater *Villaines*, and the lesser *Theeves*, not sparing any: He feareth not to attach the Capitall, neither passeth he by any of their meanest associates.

*what the
attaching
of sinne is.*

The attaching of sinne is nothing els but the *Apprehension* of Gods wrath, striking us with feare through the terror of the Law, and our guiltinesse of the breach thereof.

For in this spirituall attaching, it is as in the attaching of Felons, who knowing themselves guiltie of the breach of the Lawes, are stricken with feare, in their apprehension of death, which they know they cannot escape.

These

These theeves thus apprehended, the *Constable* carrieth them to the next *Iustice*, by Authoritie of his Warrant.

The Justice is *Well informed judgement*, able to examine every malefactor, that is, every sinne, brought before him.

A Justice of Peace must be a man of wisdom, and experience: so this spirituall Justice must be a judgement well-informed in wisdom and discretion, wisely to proceed against sinne.

It is meet that a Justice be learned in the Lawes, to know how to proceed legally: so must this spirituall Justice be learned both in the Law and Gospell, to know what sinnes are committed

E against

Iustice is well informed judgement.

what a one a Justice should be.

against either of them, and thereafter to proceed.

A Justice is commonly to be one in that Country where he is an inhabitant: so this Justice must be every mans *Well informed* judgment within himselfe, not another mans: for it is not another mans judgement, that can sit downe in his soule, to try and examine his heart and wayes, but his owne judgement. *For who knoweth what is in man, saving the spirit of a man which is in man.*

1 Cor. 2.
11.

*What his
Office is.*

The Justices Office is to preserve peace, and to see the Lawes observed, and to see to the suppressing of all disorders, rous, ryots, robberies and conspiracies: also to take order for all vagabonds, stout and sturdie Beggars; yea to see

see the reformation of all unlawfull gaming, and every misdemeanour whatsoever, by Law prohibited; contrary to the Peace of our Sovereigne Lord the King, and the quiet of the Weale-publike; so this spirituall Justice, his Office is to see peace kept betweene God and himselfe; to see the Lawes of God observed, and to see all disorders in his soule, as vagrant thoughts, sturdy resolutions, riotous behaviour, every misdemeanour, in thought, word, and deed, forbidden by Gods Law, contrary to the Peace of a good Conscience, and the quiet of the soule, contrary to the dignities of a Christian, and the honour of our Sovereigne Lord the King, Christ Jesus.

*what well
informed
Iudgement
is to doe.*

E 2

When

*How to
deale with
a Malefa-
ctor.*

When a Malefactor is brought before a Justice, the Justice is first to examine him, then to set it down, then to binde some over to prosecute against the Felon at the Assises, and lastly, in the meane space to send him to the Gaole, if he be not baile-able.

I. Examine

I. He is, (as it is said) to examine the party apprehended and brought before him and to demand his name, then to enquire after the fact and the nature of it, with the occasions, causes and degrees, with the associates, evident signes, the fruits and effects thereof; so this spirituall Justice is to examine sinne.

*Examine
sinne in 8.
things.*

*I. Name
& nature.*

I. To know the name and nature thereof, and to what Commandement it belongeth,

geth, so that he may consider what Statute of God is broken.

2. What were the *occasions* offered, as *David*, by looking out, saw *Bathsheba* washing her selfe.

2. *Occasion.*

3. What were the *Causes* mooving thereto, as Envy in the Jewes to put Christ to death, and in *Cain* to kill *Abel*.

3. *Causes.*

4. What are the severall *Sorts* under one and the same Capitall sin: as under theft, Covetousnesse and Coozenage; under Adultery, Fornication, Selfe-pollution, &c.

4. *Kinds.*

5. What be the *degrees* in the same sin; as in stealing, not from the rich, but from the poore; not from a stranger, but from a Christian

5. *Degrees.*

brother, from father, and mother: So committing uncleannesse, not onely with one of no kinne, but with one nigh in bloud: in killing not an unknowne person, but against nature, his father, mother, his wife, his child himselfe.

6. Concomitance.

6. What sinnes accompanied the same: as the making of *Vriah* drunke, and the murdering of him, accompanied *Dauids* adulterie.

7. Signes.

7. What are the signes thereof, as the rouling eye, filthy speech and wanton dalliance, are signes of adultery: all such ornaments and vanities of which *Esay* speaketh, are ensignes of Pride.

8. Fruits.

8. What fruits and effects did follow thereupon: as from Will-worship and Idolatry

com-

commeth ignorance of God :
from this libertie to sin ; from
this obstinacy ; from this con-
tempt of Gods true worship
and sincere professors there-
of ; and from this at last comes
bloudy persecution.

2. In Examining, the Ju-
stice is to set downe the Exa-
mination and Confession of
the partie : so this spirituall
Justice, after he hath thus ex-
amined his wayes, he is to set
it downe : This is a *Serious*
consideration of all his sinnes
and offences, and such a re-
membrance of them, as may
make a man to forsake them,
and to turne his fecte unto
Gods Statutes, as *David* did.
The Examination without
this, will be in effect as no-
thing: this must not therefore
be at any hand omitted.

2. Write
the Exa-
mination.

Psal. 119.
50.

3. *Bind over.*

*True Repentance
followes
Sin to the
death.*

3. The Iustice is to binde some over to prosecute against the Felon, at the next Assises and Gaole-delivery; so doth this spirituall Iustice binde over *True Repentance* to follow the Law, and to give evidence against this felon sinne; which he is very ready to doe; for it cannot be (if a mans judgement be well informed upon serious examination with a carefull and confident remembrance of all his sinnes) but that he must needs perforce be made to sorrow for them, and upon true repentance, pursue them to the death with a deadly hatred.

4. *The Mittimus.*

4. The justice finding the offender not bayleable by Law, he maketh his *Mittimus* to send him to the Gaole, there

there to be in durance to the next Assises: so this spirituall Justice doth; for he knowes by the Law of God, that *the reward of sinne* (of what kinde or degree soever, greater or lesse, though but in thought) is not baileable by any man. No man is able to answer God for the least deviation from Gods Law, for if he continue not in all things which God commandeth, he is accursed.

Therefore none being sufficient to lay in bayle to answer God for the sin, nor sin in it selfe baileable, he maketh his *Mittimus*, and delivereth it into the *Constables* hand, to carry him to the Gaole.

The *Constable*, you have heard, is *Illuminated* *Vnderstanding*.

Rom. 6. 23.

Gen. 2. 17.

Ezek. 18.

20.

Deut. 17.

Gal. 3.

Plal. 49.

7. 8.

Mittimus.

The *Mittimus* given him, is the active power of the well-reformed judgement, forcing the exercise of the understanding against sinne, to finde out remedies to keepe it under.

Chiefe Gaoler, Master New-man.

The *Chiefe Gaoler* is *Master New-man*, placed over the prisoners, and made the *Gaole-keeper* by the *Sheriffe*; for the prison is his, and he is to answer the King for them.

Eph. 4. 24.

Sheriffe is true Religion. Vnder-Sheriffe, Holy Resolution.

The *Sheriffe* is *True Religion* wrought in mans soule.

The *Vnder-Sheriffe* is an *Holy Resolution* to performe what the *Sheriffe* commandeth and what he is by his Office to doe.

If any Prisoner, *Sin*, breake out, the *Sheriffe, Religion*, must beare the blame, saying, This is your Religion, is it?

The

The Gaole is Subjection: for saith the Apostle, (as if he were the Gaoler) *I keepe under*: here is the keeper: *my body*, here is the prisoner, *and bring it in subjection*; here is the prison. When sinne is brought under subjection, that it doth no more reigne, (as it doth in all naturall men, but not in the regenerate) then it is put in prison, but not before.

Gaole is
subjection.

Now the Chiefe Gaoler, *Master New-man*, hath with him three *Vnder-Gaolers* to looke well to the prisoners, and all little enough, they be so many and so exorbitantly unruly, ready to break prison daily, if they be not diligently seene unto.

3. Vnder-
Gaolers.

This *Master New-mans* three Under-Gaolers are his
Hands

Eph. 4. 4.
Col. 3. 10.

1. Know-
ledge, what
prisoners be
lookes unto.

Col. 3. 10.

2. Holines,
what priso-
ners be
seek to.
Eph. 4. 24.

Hands, his Eyes, and his Feet without which he can do nothing, and they are these which are named by *St. Paul* in his Epistles.

1. Is *Saving Knowledge*. This lookes to these sorts of Prisoners : Ignorance especially, wilfull Error, vaine opinions, jangling Sophistrie, false Doctrine, Heresies, Doctrine of Devils, and such like.

2. Is *True Holinesse* : he looketh to all the transgressours of the first Table : as to *Atchiesme*, *Paganisme*, *Judaisme*, *Turcisme*, unbeleeffe, desperation, Presumption, confidence in strength, riches, places, policy and multitude, s. also to will-worship, Imagery, meere outward service without the inward, *Papistry* and

and all corruptions of Gods worship : likewise to Blasphemy , rash swearing, false swearing, cursing, idle talke of God , contempt of his word and workes, a vicious life. Lastly, to Sabbath-breaking, neglect of publike worship, prophaneffe, persecution of the truth, and to an infinite number of other sins against God and true holinesse.

3. Is *Righteousnesse* : this lookes to all the sins against the second Table, as to rebellion, disobedience, murder, malice, adultery, fornication, theft, and couzenage, to false-witnesse-bearing, to backbitings, to discontentment, and to all other transgressions, many and manifold; comprehended under these Commandements.

3. Righteousnesse, what prisoners he takes care of.

Now

*Sins be un-
ruly.*

Now because these prisoners be unruly, if there be not a strict hand kept over them: therefore least they should at unawares breake forth, to the danger of the *Sheriffe Religion*, the *Gaoler Master Newman*, hath Fetters, Gives Bolts and Manacles to hold them in, and to have them at command.

*Spiritual
Bolts and
Fetters.*

And they are these: *Respect* unto the Commandements of God in all our wayes: *Holy Meditations*; lawfull *Vowes*, *Religious Fasting*, fervent *Prayer*, and conscionable *Practice* of our Christian duties to God and man. All these are strong chaines and linkes, to keepe under and to fetter the body of sin, and all the fruits thereof, and to hold them in subiection, to keep the whole
man

man in obedience unto God, when they bee fastened and knocked on by the hammer of Gods Word, and the effectuall power thereof.

*Gods word
as a hammer
Ier. 23. 19.*

But it is not enough thus to imprison them, and to see them bolted and thus fettered, but also for him to see the Prison be strong: for the Prisons of the best Keepers that ever were, have beene broken: Drunkenesse brake out from *Noah*, rash and unadvised speeches from *Moses*, Idolatry from *Solomon*, Adultery from *David*, cursing and false swearing from *Peter*.

*Prison to
be seene to.*

Therefore the *Gaoler*, Master New-man, must looke daily to the prisoners, and to see the prison-house sure, and to doe this.

*Doores of
the Prison
to be fast
locked with
severall
keys.*

1. He must see the doores,
which

which are his ſences to be ſhut, and to have a care to locke up *Taſt* (that Drunkenneſſe and Gluttony breake not out) with the *key* of Moderation in eating and drinking. To locke up *Hearing* (that Credulitie breake not out) with the *key* of Trying before we truſt. To locke up *Seeing* (that Uncleanneſſe breake not out) with the *key* of Continencie; and to barre this doore faſt alſo with contentation, that covetouſneſſe breake not for h.

Lewd companions.

2: In the next place he muſt take heed that no lewd companions lurke about the priſon houſe, either by day or by night, leſt they caſt in Fyles, to file off the bolts; or pickelockes to open the doores, to let the Priſoners eſcape.

Theſe

These lewd Companions
are the *Devill*, the *wicked*, and
our owne *Corrupted Reason*.
Their files and picklocks are
suggestions from Sathan, evill
counsell from men, worldly,
and fleshly Arguments of our
owne inventions, to make no
conscience of sinne, but to
file off all those bolts, and to
open the doores of Senses,
that sinne may breake loose
and get out of subjection, to
the Gaolers ouerthrow and
utter undoing, if diligent
watch be not kept.

*Files and
picklocks.*

3. Hee must see to the
walles of the Prison, that
they bee strongly built
with good stones cemented
together. These are Morall
Vertues, and Evangelicall
Graces, by which, as by
Walles, our Sinnes and our
naturall

*walles
whereof
built.*

*Foundati-
on of Sub-
jection.
Rom. 6.*

naturall Corruptions are kept in. Though *Master New-man* locke and barre the doores, yet if the walles be weake, the prisoners may get out.

4. And lastly, hee must looke well to the Foundation of the house, that it be not undermined. The true foundation of Subjection of sinne, is the power of the death of Christ, and of his Resurrection, into whom by faith, through the operation of his spirit, by the Word, we are ingrafted.

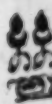
This must not be undermined by the Popish Doctrine of free-will, and Abilities of our selves to over-master sinne.

All these things well and diligently looked unto, the Prisoners will be kept safe in the

the Goale under *Master Newman*, untill the time of the Assises.

And thus much for the first part of my Text, the Searching, the Attaching, and imprisoning of sinne. The other part, which is the *tryall*, followeth.

THE



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THE SECOND PART.



At the time of Assises by the Kings Appoyment, commeth the *Iudge*, attended on by the *Sheriffe*, the *Iustices* of the Peace, and such as necessarily are to be there, for the dispatch of such busineses, as come to be tryed and adjudged.

*Assises the
time of try-
all.*

The *Iudge* comming in place, he hath his *Seate* or *Bench*, and being set, the *Com-
mission* is read.

The *Iudge* is a *Judge* of
Oyer

Oyer and Terminer in the Circuit where he is appointed to sit. The judgement here is absolute, without any appeale from his sentence.

*Judge is
Conscience.*

The Judge spiritually vnderstood, attended upon by Religion the Sheriffe, and the *Vnder-Sheriffe* Resolution, is *Conscience*.

From this Judgement is no Appeale, for he is in Gods stead, therefore must his sentence stand, and we must submit to it.

*Bench is
Impartialitie.*

The *Seate* or *Bench* on which this Judge sitteth, is *Impartialitie*; for conscience well-informed, will judge in Righteousnesse and Truth, without all partiality, without respect of any person. He regardeth not the rich and mightie, no Bribe can blind him,

him, neither doth he pittie the person of the poore, to give for pittie an vnjust sentence; but as the truth is, so speaketh he.

The *Commission* is the Active power of Conscience, given of GOD by his Word, to condemne the nocent, or to quit the innocent, except this Commission bee lost.

Sometimes it is lost, as when Conscience is *dead*, as in all ignorant persons, or *fearred* with an hot yron, as some mens have beene and are, such as fall from the faith and are past feeling, by reason of the blindnesse of minde, and hardnesse of heart: or else *benumbed*, as in those that fall into some grievous sin, as did *David*, who lay therein, untill *Nathan*

Commission
active power
of conscience.

Commission
lost, is the
dead, fearred,
or benumbed
of conscience.

1 Tim. 4. 2.
Eph. 4. 19.

2 Sam. 12:7

Nathan found the Commission, and acquainted him with it, when he said, *Thou art the man.*

If the Commission be lost the power of Conscience lyeth dead, seared and benumbed, then the Judge can do nothing till it be found: and being found, it is read openly.

Reading
the Com-
mission.

The reading of this Commission before the whole Countie, is every mans experimental knowledge of the power of Conscience, by which is acknowledged his Authority, to sit as Judge over every thought, word and deed of man.

Circuit, in
which Con-
science sits
and judg-
eth.

The *Circuit* of this Judge is his owne Soule, he is not to sit and judge of other mens thoughts, words or deeds, but
of

of the thoughts, words, and
 deeds of that man, wherein
 he is. A mans owne Consci-
 ence is Iudge of himselfe; to
 judge another is out of his
 circuit, neither hath he any
 Authoritie from the King of
 Heaven, to enable him so to
 doe. Knowledge may goe
 out to see and discern of o-
 ther mens wayes, but consci-
 ence keepeth ever at home,
 and sits within to judge of
 that mans courses; whose
 conscience he is. Conscience
 onely troubles a man for his
 owne sinnes, it cannot for
 another mans, but as farre
 forth as hee hath made them
 his owne, and being accessa-
 ry to them by commanding,
alluring, counselling, commen-
ding, excusing, defending, or
winking therat, when hee
 F ought

necessaries
to sinne.

*Oyer and
Terminer.*

ought by his place to have punished the same.

This Iudge in this Circuit is Iudge of *Oyer & Terminer*; He will heare before he doth judge, and he will truely then judge as he heareth, for as he is impartiall in judging, so is he prudent and carefull to know what and whereof to give sentence, before he doth judge. This is the Iudge.

*Iustices of
Peace.*

The *Iustices of Peace* in the Countie are there, and doe sit with the Iudge, and are in Commission with him. Of these some are of the *Quorum* and of better ranke, some are meaner Iustices, and take their place lower.

*Iustices of
Quorum.*

The Iustices of Peace in the soule of better ranke, are *Science, Prudence, Providence, Sapience*: the inferiours are

weake

weake wit, Common Apprehension, and some such like.

These Iustices have their Clerkes there ready with their Examinations and Recognizances. *Iustice Science*, his Clerke is *Discourse*: *Iustice Prudence*, his Clerke is *Circumspect*: *Iustice Providence*, his Clerke is *Diligence*: *Iustice Sapience*, his Clerke is *Experience*: *Iustice weak-wit*, his Clerke is *Conceit*: and *Iustice Common Apprehension*, his Clerke is *only Sense*; a couple of poore Iustices.

The Iustices Clerkes.

With the Iudge and chiefe Iustices are in Commission, the Kings Sergeant, and the Kings Attourney.

The Kings Sergeant is *Divine Redson*, a man of deepe judgement in the Lawes of his: *Soveraigne*; swaying

Kings Sergeant.

Kings Attourney.

much with the Iudge.

The Kings Attourney is *Quicke-sightednesse*: both are excellent helpes and Assistants to search out, and to handle a cause before Iudge Conscience.

For *Quick-sightednesse* will soone espie an error in pleading, and *Divine Reason* will inforce a just conclusion, and so moove the Iudge to give sentence according to equitie and right. If these should be wanting, many matters would goe amisse.

clerke of Assises.

There is also the *Clerke* of the *Assises*, the keeper of the *Writs*, that hath all the *Inditements*.

Memorie.

This *Clerke* is *Memorie*, which retaineth all those names of every sin, with the nature of the *Offence*: and what

what God hath in his Word
written against them, and
what complaints *Repentance*
hath made against them.

Besides this Clerke, there
is the *Clerke of the Arraigne-
ment*, who readeth the indite-
ments.

*Clerke of
Arraigne-
ment.*

This Clerke is the *Tongue*,
making confession of our
sinnes.

Tongue.

Lastly, there is the *Cryer*.

Cryer.

This is the *Manifestation of
the Spirit*.

Before the Clerke of the
Arraignement readeth any
Inditement, it is first framed
by the *Complainant*.

This *Complainant* is true
Repentance or godly Sorrow.

*Complain-
ant.
Repentance*

The framing of the indite-
ment is the laying open of
sinne, as it may be knowne
and found out to be sinne, ac-

*Framing of
the indite-
ment.*

according to the true nature thereof.

Grand-lury.

Moreover, an *Inquest*, or *Grand-Jury* there must be, by whose verdict the Offender is indited, and made a lawfull Prisoner ; yet is this Inditement EO conviction. What these agree upon, is delivered up in writing to the Iustices. On the backe of this Inditement, framed by the complainant, they write either *Ignoramus*, or *Billa vera*.

Ignoramus.
Billa vera.

If the former, then the complaint is judged false ; it is left in record, but the prisoner is not indited.

If the latter, the prisoner is indited, the Inditement read, and the Prisoner brought to the tryall at the Barre.

This

This *Grand-inquest* or *In-
rie*, are the *Holy men of God*,
whose writings are the Holy
Scriptures in the Old and
New Testament.

Pen-men of
Scriptures
are the
*Grand-In-
ry*.

By the Verdict of these,
every thought, word and
deed of man, is either freed,
or made a lawfull prisoner.

But yet this *Verdict* is no
lawfull conviction of parti-
cular men, till they be rightly
applied.

If they write upon the In-
ditement or bill framed, *Igno-
rante*; that is, if the holy
Scriptures of God declare it
not to be a sin, it is no sinne:
for *Where there is no Law,
there is no transgression*. Not
the complaints of all under
Heaven, not all the Lawes of
men, Decrees of Councells,
the Commandements of

what
Gods word
makes not
sinne, is no
sinne.

Rom. 4. 15.

Popes, can make that a sinne, which they write *Ignoramus* upon.

False informers what they be.

Therefore the Bills of Inditement framed by those false informers before mentioned, *Formalitie, worldly wisdom, Luke-warmnes, Meere civill honesty, Machiavillianisme, Statisme, Libertinisme, Scrupulositie, and Papistry*, against *Christian Conference, Godly sinceritie: True Zeale, strict Conversion, Reformation of disorders*, and the rest are false accusers, and have upon their complaints, written by the *Grand Inquest*, an *Ignoramus*, and therefore by these worthy Justices, *Justice Science, Justice Prudence, Justice Providence, and Justice Sapience*, are not to be admitted, nor Judge Conscience to be troubled

bled therewith, though all the Popes, the whole Popish Church, all Popish Councells, and all the Popishly affected Statists in the world pleade for them; for that thought, word, or deed, is no sin, no breach of Gods Law, on which these write *Ignoramus*, Conscience (as it is said) is not to be troubled with such Bills of complaint.

But if these write *Bills venia*, that is, if the holy Penmen have set downe any thought, word, or deed for a sin, not all the Popes Dispensations and Pardons, not all the subtil distinctions of the most learned, no custome, nor any thing else whatsoever, can acquite it from sin, but sin it is, and so must it be taken as a lawful prisoner to be brought

That which
is condem-
ned by God,
cannot be
dispenced
with by
man.

to the Bar, and put upon the Jury of life and death.

The Bill being found true, then they proceede unto the arraignment.

Prisoners
names.

The Prisoners are brought forth chained together, and set to the Barre before the Iudge.

Bringing
forth names.

The Prisoners are *sins* (as you have heard before) the *Old-Man*, with *Mistris Heart*, her *Maids*, and *will her man*.

chained.

Their *Bringing forth* is the manifestation thereof by the Gaoler, Master *New-man*, Knowledge, Holinesse, and Righteousnesse.

They are chained; for sins are linked together, as Adultery and Murther in *David*; Pride with hatred of *Mo-decai* in *Haman*. Covetousnesse and Treason in *Judas*; Cove-
tousnesse,

roufnesse, hypocrisie and ly-
ing in *Ananias* and *Saphyra*;
yea the breach of all the Com-
mandements in the fall of *A-*
dam and *Evah*. They therefore
are brought out chained toge-
ther.

The *Barre* is the Apprehen-
sion of *G O D S* wrath due for
sinne.

After all this, when the
Prisoner standeth at the
Barre, a Jury for life and
death is impannelled, who
are for the King, and are
sworne to give in a true *Ver-*
dict, according to their *Evi-*
dence.

The Barre.

This Jury is a chosen com-
pany of excellent *Verrues*,
the fruits of the spirit, delive-
red in by the Sheriffe Religi-
on to be call'd, and to be of
his Jury in the behalfe of the
Kings

Petty Jury.

Kings Majestie, *Iesus Christ*,
to goe upon the prisoners,
the *Fruits* of the *Flesh*, which
stand at the Barre.

There called
by name.

Their names being given
up, they are called as the
Clerke of the Arraignement, the
Tongue, nameth them, then
the *Cryer*, *Manifestation of
the Spirit*, calleth them one
by one to appeare, as the
Clerke names them; and they
are these.

A&. 15. 9.

1. Call Faith. Cryer. *Vous
aves* Faith, which purgeth the
Heart.

Iohn 5. 5.

2. Call Love of God. Cry-
er. *Vous aves* Love of God;
which is the keeping of the
Commandements.

Pro. 1. 7.

3. Call Feare of God. Cry-
er. *Vous aves* Feare of God,
which is the beginning of
wisdom.

4. Call

4. Call Charitie. Cryer.

Vous aves Charitie, which re-
joyceth in the truth.

1 Cor. 13.
6.

5. Call Sinceritie. Cryer.

Vous aves Sinceritie, which
makes a true Israelite, in
whom there is no guile.

Ioh. 1. 47.

6. Call Unitie. Cryer.

Vous aves Unitie, which maketh
men to be of one heart, and
is the bond of Peace.

Act. 1. 14.
and 2. 1.
Eph. 4. 3.

7. Call Patience. Cryer.

Vous aves Patience, which
worketh experience, and by
which men possesse their
soules.

Rom. 5. 4.
Luk. 21. 19.

8. Call Innocencie. Cryer.

Vous aves Innocencie, which
keepeth harmelesse.

9. Call Chastitie. Cryer.

Vous aves Chastity, which kee-
peth undefiled.

10. Call Equitie. Cryer.

Vous aves Equitie, which dorth
right

right to every man.

11. Call Veritie, Cryer. *Vous auez* Veritie, which ever speaketh truth.

12. Call Contentation. Cryer. *Vous auez* Contentation, which ever rests satisfied. Then the Clerke saith, Countes.

And so the Cryer saith to them, answer to your names.

Then the Clerke nameth them, and the Cryer telleth or counteth them.

Faith, one. *Love of God*, two. *Feare of God*, three. *Charitie*, fourre. *Sinceritie*, five. *Vainie*, fixe. *Patience*, seven. *Innocency*, eight. *Chastitie*, nine. *Equerry*, ten. *Verity*, eleven. *Contentation*, twelve.

Then the Cryer saith, good men and true, stand together and heare your charge.

With all these Graces should the soule of man bee endued to proceed against sinne, wee should be able to say, that we have them by the manifestation of Gods Spirit, and also to know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteeme them, as the good and true gifts and graces of God; which have a charge given them, which is every grace his proper gift, and all conjoynly have power to discern of any sin, and to give a just verdict thereupon.

This Iury, thus called and impannelled, are commanded to looke upon the Prisoners at the Bar, upon whom they are to goe.

This is when wee our owne Vertue

Graces
wherewith
we should
all be qua-
lified.

The charge
what it is.

The Iury
looke on
the priso-
ners.

*Jury of
Vertues.*

*A distinct
knowledge
of sinne ne-
cessary.*

Vertues to Vices in our meditation, that so by the excellency of the one, we may see the foulness of the other, and so come to the greater love of Vertue, and to the more deepe hatred of Vice. This is the Jurie of Vertues profitable looking upon Vices the prisoners at the Barre.

The Prisoners, though they stand together, yet are they to answer one by one.

So sins must distinctly one by one be arraigned: for we cannot proceed against sinne, but upon a particular knowledge thereof.

A generall, and so a confused notion of sinne (which yet is that which is in most men) will never make a man truly to see how his estate standeth with GOD, and so
to

to bring unto death.

• The prisoners, at the sight of the Jury, and naming of them, have leave to challenge any of them: if they can give good reasons against this or that man, they are put off the Jury, and other chose in their stead.

These prisoners seeing such a Jury, presently beginne to challenge them.

Unbeliefe he cryeth out against *Faith*, as his *Enemie*. *Hatred of God*, against the *Love of God*, as his *Enemie*. *Presumptuous sinning*, against the *Feare of God*, as his *Enemie*. *Crueltie*, against *Charity*, as his *Enemie*. *Hypocrisie*, against *Sinceritie*, as his *Enemie*. *Discord* against *Vnitie*, as his *Enemie*. *Anger, Rage, and Murmuring*, against *Patience*, as their

Jurie challenged.

What vertues and vices he in opposition.

their Enemy. *Murther, Fighting, and Quarrelling*, against *Innocency*, as their Enemy. *Wantonnesse, Adultery, Fornication, and Vnchastnesse*, cry out against *Chastitie*, as their deadly Enemy. *Couzenage, Theft, and Vnjust dealing*, against honest *Equitie*, as their Enemy. *Lying, Slandering, and False-witnesse-bearing*, against *Veritie* as their mortall Enemy. And lastly, *Greedie Desire, Covetousnesse, and Discontentment*, cry out against *Contentation*, as their Enemy.

All these together challenge the whole Iury, crying out and saying, (Good my Lord) these men are not to be of the Iury against us, for your Lordship knoweth very well, and none better, that they

they are all of them our deadly Enemies. Your Honour knoweth that every one of them hath petitioned to the Lord *Chiefe Justice* very often and importunately, to bind us all to the good behaviour, and to cast us into prison, as wee have beene by their meanes. They have made *Master New-man* the keeper and his under-keepers to deale very hardly with us.

It is well knowne (my Lord) that *Chastitie* procured *Master New-man* almost to furnish *Incontinency* to death. Good my Lord, consider of us, these are our most bloudy and cruell enemies: Wee appeale to your Lordship, to God and to all good men that know both them and us, that it is so.

*Vertue
bindes corruption to
the good
behaviour.*

Our

*The Prisoners
petition
on to the
Judge.*

Our humble suit to your Lordship therefore is, that more indifferent persons may be chosen to goe upon us, else wee are all but dead men. Wee doe know (my Lord) that there are here many other of very good and great credit in the world, fit to be of this Iurie, men very well knowne to your Lordship, and to Master Sheriffe, and the Worshipfull Gentlemen. These are men of worth (my Lord) of farre more esteeme every where, than these meane men here, pick-ed out of purpose by Master Sheriffe. These (my Lord) of the Iury are men of small reckoning in the Countrey. These live scattered here and there, almost without habitation, except in poore Cotta

ges; so as wee marvell (my Lord) how they can bee brought in for Free-holders, hardly any one of them is of any account with men of great estates, and of worth, in the Land. Good my Lord, consider of us.

Then the Judge asketh them, what these men be; of whom they speake, and what are their names?

Then they answer, My Lord, they are these: Master Vagabond, Master Doubting, Master Opinion, Master Carelesse, Master Chiverell, Master Libertine, Master Laodicean, Master Temporizer, Master Politician, Master Outside, Master Ambodexter, and Master Neutralitie, all (my Lord) very indifferent men betwixt us and them. Gentle-

*Indifferent
Gentlemen.*

men, Free-holders, of great meanes; we beseech you (my Lord) to shew us some pittie, that they may be of the Iurie.

The Iudge informed by those worthy *Iustices of the Quorum* concerning these men so named by the prisoners, and knowing the honesty and good credit of the chosen Iurie; their exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The Clerke therefore is commanded to goe forward, and then he readeth the *Inditement* of every one in order, one after another, as they be called forth by name, and sett to the Barre. *The first which is called out,*

out, is the *Old-man*.

• Then saith the Clerke,
Gaoler, set out *Old-man* to
the Barre.

*1. Old-man
arraigned.*

Then he is brought to the
Barre, and commanded to
hold up his hand, and his in-
dite^ment is read.

Old-man, thou art indited
here by the name of *Old-man*,
of the Towne of *Evahs* tempta-
tion, in the Countie of *A-*
dams consent, that upon the
day of *Mans* fall in Paradise,
when he was driven out, thou
diddest corrupt the whole
nature of man, body and
soule, loading all and every of
his posteritie, comming by
generation, with the body of
sinne, making him indisposed
to any thing that is good, fra-
ming lets to any holy dutie,
and polluting his best actions,
but

*His indite-
ment.*

but making him prone to all
evill, bringing him captive to
imperious lusts, and so cau-
sing him to live in continuall
rebellion against God, con-
trary to the Peace of our So-
veraigne Lord the King; Je-
sus Christ, his Crowne and
Dignitie.

What sayest thou to it?

Hee pleades not guiltie.
And so puts himselfe to the
Triall.

Evidence.

Then the Cryer calleth
for evidence against the pri-
soner.

David,

Psal. 51. 5.

Iob 35. 4.

Isa. 48.

Then commeth forth Da-
vid, whose Evidence is this: I
was shapen in iniquitie, and in
sinne hath my Mother conceived
me. Iob is this: He cannot be
cleane that is borne of a woman.
Isaiah, his Evidence is, That
all are transgressours from the
wombe.

wombe. Saint Pauls Evidence
is most cleere; for being as-
ked what he could say, He
answered, (My Lord) this
Old-man hath beene the death
of very many. I have wofull
experience of him, a wretched
man hath he made me. He tooke
occasion by the Commande-
ment to worke all concupiscence
in me. He deceived me and slew
me, wrought death in mee; so
that in my flesh dwelleth no
good, but when I would doe
good, evill is present with me, so
that through him, the good I
would doe, I cannot, and the
evill I hate that I doe; He ma-
keth warre against the Law of
my minde, and bringeth me into
aprivitie to the Law of sinne.
Thus (my Lord) is in me the
Body of Death, from which I
desire to bee delivered: and

G

this

Saint Paul.

Rom. 6. 15.

Rom. 7. 8.

12. 13. 21.

15. 19. 23.

this is that I can say.

Verdict.

The Evidence being thus cleere, the Jury presently being all agreed, give in their *Verdict*, and being asked what they say of the prisoner at the Barre, guiltie or not, they answer, *Guiltie*.

Then he asked what he can say for himselfe, why sentence should not be pronounced against him?

Old-mans plea.

Pelagius and Anabaptists.

Good my Lord, saith he I am wrongfully accused, and am made the man I am not, there is no such thing as *Originall Corruption*. Pelagius a learned man, and all those now that are called *Anabaptists*, (who well enough know all these *Evidences* brought against me) have hitherto, and yet doe maintaine it, that sinne cometh by imitation, and not

by Propagation, and in-bred prau-
uitie. Good my Lord, I be-
seech you, be good unto me,
and cast not away so poore
an *Old man*, (Good my Lord)
for I am at this day 5564.
yeeres old.

Then said the Judge, *Old-
man*, the Evidence is cleere,
those thou hast named, are
condemned Heretickes, and
as for thy yeeres, in respect of
which thou cravest pittie, it is
pitty thou hast beene suffered
so long, to doe so great and so
generall a mischief, as these
good men doe witnesse a-
gainst thee.

O my Lord I beseech
you then a Psalm of Mer-
cie.

Old man, the Law of the
King allowes thee not the
benefit of the Clergie, for

Rom. 5. 33.

The reward of sin is death. This is his Majesties Decree, unchangeable, as the Law of the Medes and Persians.

Objection.

Good my Lord, that is meant onely of actuall sinne, and not of me.

Answer.

That is not so ; for Originall sinne is sinne, and all men know, that children die that never sinned by imitation, nor actually after the similitude of Adams transgression, And death goeth over all, in as much as all have sinned. If sinne were not in infants, they could not die, heare therefore thy sentence.

Rom. 5.

The Sentence.

Thou (Old-man) hast by that name beene indited of these Felonies, Outrages, and Murthers, and for the same arraigned ; thou hast pleaded Not guiltie, and put thy selfe upon

upon the tryall, and art found
guiltie ; and having nothing
justly to say for thy selfe, this
is the Law : thou shalt be car-
ried backe to the place of Ex-
ecution, and there be cast off,
with all thy deedes, and all thy
members daily mortified and
crucified with all thy lusts, of
every one that hath truly put
on Christ.

This sentence pronounced,
the Sheriffe is commanded to
doe Execution ; which Reli-
gion, by his Vnder-Sheriffe Re-
solution, seeth throughly per-
formed.

The Executioner is he that
hath put on Christ, Gal. 5. 24.

This Prisoner thus proceed-
ed against, the Gaoler is
commanded to set out Mi-
stresse Heart to the Barre, who
is commanded to hold up

G 3

her

Eph. 4. 22.
Col. 3. 9. 5.

Executio-
ner.

Mistresse
Heart try-
ed.

Her indite-
ment.

Rom. 2. 5.

Eph. 4. 18,
19.

Luk. 24.
25.

her hand, and then is her inditement read.

Mistresse Heart, thou art here indited by the name of *Mistresse Heart of Soule*, in the Countie of the *Isle of Man*, that also upon the day of Mans fall in *Paradise*, thou becamest corrupted, accompanying the *Old-man*, and also *Will* thy man, and hast been so hardened that thou couldest not repent, and so blind, that thou becamest past feeling, and hast made men to give themselves over to all lasciviousnesse, to worke all uncleannesse, even with greedinesse, to be also very slow to beleeeve all that the Prophets have spoken: and to be so enraged with choller, sometimes as to runne mercilessly on Innocents to murder them,

them, and to cause men most
 cursedly to depart from the
 living God. Thou hast beene,
 and are also in confederacie
 with all and every evil
 thought, word, and deed
 committed against God and
 man. Thou hast been a recep-
 tacle of all the abominations
 of every sin whatsoever, and
 hast had conference with Sa-
 than to lie unto the holy
 Ghost, and for greedie gaine,
 at the devils suggestion, hast
 set some on work to play the
 Traytors to the shedding of
 the innocent bloud of our
 Sovereigne, contrary to the
 peace of the King his crowne
 and Dignitie. What sayest
 thou to this inditement? Guil-
 tie, or not guiltie?

She answers, Not guiltie,
 and puts her selfe to the triall.

Act. 7. 14.

Mat. 9. 4.

& 21. 34.

Ioh. 13. 2.

Acts 5. 3.

Ioh. 13. 2.

Hearts de-
conſern

Moses

Pſal. 106.

33. 33.

Gen. 6. 5.

Gen. 8. 21.

Then the Crver ſaith, if
any man can give Evidence
againſt the Priſoner at the
Barre, let him come; for
ſhee ſtands upon her deli-
verance but then come in
ſuch as can ſay any thing
againſt her; and firſt is
Moses. *Moses*, what can you ſay
againſt this Priſoner? I looke
upon her, ſee if you know
her. *My Lord*, I know her well
enough, ſhe made me and my
brother Aaron to ſpeak ſo un-
adviſedly with our lips by her
paſſion, that we could neither
of us be admitted to goe into
the land of Canaan. This I can
ſay of her, That every imagi-
nation of her thought is onely
evil continually, and that
naught ſhee hath beene from
her

her youth up.

• *Moses* having ended, then saith the Judge, is there any more?

To whom answer is made, yes (my Lord) there is *Jeremie* the Prophet.

Jeremie.

Jeremie the Prophet looks upon the prisoner, can you say any thing on the behalfe of his Majestie?

My Lord, this I can say, That shee is deceitfull above all things, and desperately wicked: so that no man without Gods speciall assistance can either finde out her devices, or escape her treacheries.

Iere. 17. 9.

And this moreover I know that she hath beene sent unto and forewarned to wash her selfe of her wickednesse: and yet for all this she doth lodge still ill thoughts in her house.

Iere. 4. 14.

Ierc. 7. 24.
and 9. 14.
and 11. 8.
and 13. 10.

Yea (my Lord) shee hath seduced many from God, making them to walke after her evill counsels and imaginati-
ons, to their utter destructi-
ons. And I am truely infor-
med, that there is ever the
place where the enemies of
their owne soules doe worke
their wickednesse and mis-
chiefes.

Psal. 58. 1.

Is there any more Evi-
dences?

Ezechiel.

Yes, my Lord, heere is
Ezechiel.

Ezek. 20.
16. and 3.
33. 1.

Ezechiel, what can you say?

My Lord, I can wittnesse
thus much; such is her lewd-
nesse, that she followed after
Idols, and after Covetous-
nesse, which is Idolatry, both
high Treason and Rebellion
against God. Yea so very
shamelesly and lawlesly shee
carrieth

carrieth her selfe, that if such
lowd companions come not
in to her, she will goe out and
follow them.

These be witnesses enough,
saith the Judge, to condemne
her, but is there any other?

Yes, my Lord, please you
here are more: here is Saint
Mattheu.

Saint Mattheu, what can
you say against the Prisoner
at the Barre?

S. Mat-
theu.

My Lord, I have heard it
from the mouth of my Lord
Chiefe Iustice himselfe (when
I did attend upon him, hee
having occasion publickely to
speake of her) that out of the
Heart doe come euill thoughts,
Adulteries, Fornications, Mur-
thers, Theft, Covetousnesse,
wickednesse, Deceit, Lascivious-
nesse, an euill eye, Blasphemie,
Pride

Mat. 15.
19.

S. Marke.
Mark. 7.
21, 22, 23.

Pride and Foolishnesse. All these evils he witnesseth to come forth of her house & so that it is evident against her by his honors undoubted testimonie, that shee is an harbourer of a company of very bad and unsufferable guests. Saint *Marke*, here next mee, can witnesse as much.

It is very true my Lord.

Here is an Harlotrie indeed (saith the Judge) Jurie, if you be agreed give in your Verdict, what say you of this Prisoner? guiltie or not guiltie?

We say guiltie, my Lord.

Woman, what canst thou say for thy selfe, that sentence according to Law should not bee pronounced against thee?

Ah, good my Lord, take pittie

pittie on mee, a poore weake
old woman; these men speake
against me the worst that they
can, because I would not be
ruled by them. They speake
of malice my Lord. If I have
misdemeaned my selfe any
way, it was by this *Old-man*
my Fathers misleadings, (my
Lord) by whom, I thought,
that being a woman I should
be wholly guided. But heare
mee (good my Lord) I be-
seech you, let not these mens
testimonies cast me away. For
I did dwell with as good men
and better than they are, or
ever were (my Lord) as other
can witnesse to my great com-
mendations.

Then saith the Judge, who
are those I pray you?

I dwelt (My Lord) with
King David, with King Solo-
mon,

*Hearts plea
for herselfe*

3. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Psal 19. 1.
1 Chro. 39.
19. 15. 17.

man, and was in their house held to be a perfect Heart: so was I after accounted in King Asa's house. Yea my Lord, with Abraham the Father of the Faithfull, was I found faithfull, and such hath beene my credit, that I was well spoken of even to God himselfe by good King Htzekiah. That all this is true that I say, I beseech you to aske *Isaiah* the Prophet, as also *Nehemiah*, and others that have recorded the same.

Besides all these (be pleased to heare mee, good my Lord,) aske all the Countrey people, & they will with one mouth speake well of mee. They have (say they) a good Heart towards God, and that ever since they were borne, they never found me so wicked.

Nche. 9. 2.
Isa 38. 3.

Ignorant
people
praise their
heart.

ked as these witnesses are pleased to speake. I hope therefore (my Lord) that you will be pleased to be good to me, good my Lord pittie a very old aged poore woman, as ever you came of a woman.

Woman, Woman, for the witnesses against thee, they are without exception, and thy owne mouth doth condemne thy selfe, in that first, thou dost confesse, that thou wouldest not bee ruled by them when these holy men were sent unto thee, and that with speciall command from his Majestie to see thee reformed. *Againe*, that thou dost acknowledge thy selfe to have beene wholly led by the *Old-man*, one now most justly condemned by the Law to be crucified.

As

*The Judges
speech to
her.*

Mat. 13.
Luk. 18.

The Heart
is twofold.

Sanctified.

Corrupt.

As touching *Dauids* heart, *Solomons* heart, *Asa* his heart, the faithfull heart of *Abraham*, and the upright heart of *Hezekiah*, never an one of these was thy selfe, thou dost lewdly seeke to deceive by equivocation, and to beguile the standers by with thy tricks of *Iesuiticall* consenage. True it is that there is great commendation of an *Heart*, and the same to be an honest and good heart, an upright heart, a faithfull heart. But woman, this is the heart sanctified and purged by faith in all those that are borne anew of water and the holy Ghost: but this is not that which thou art, the naturall and corrupt heart: Thou art that commendable heart in name onely, but not in quality: therefore thy boasting

sting is vaine, thy pleading
subtiltie, verifying *Ieremias*
Evidence of thee, that thou
art very deceitfull.

As for the vulgar praising of
thee, it is through their owne
selfe-love, & foolish selfe-con-
ceit, & their utter ignorāce of
thee, that maketh the to speak
so well of thee. Thou doest
therefore but trifle away the
time, & trouble the assembly.

As for thine age, it procu-
reth thee no pittie at all, be-
cause thou hast beguiled, un-
done, and bewitched so ma-
ny. Thine age should have
taught thee better things, but
thy obstinacy in wickednesse
wou'd not suffer thee. Heare
therefore thy sentence.

Thou *Mistresse Heart* hast
beene indited by the name of
Mistresse Heart, of those Fel-
lonies,

*Sentence
against
Mistresse
Hearts.*

Her pu-
nishment.

Pro. 4. 23.
Heb. 3. 12.

lonies, murthers, Conspiracies and rebellions, and for the same hast bin arraigned: thou hast not pleaded guiltie, hast put thy selfe to the triall, and beene found guiltie, having nothing justly to say for thy selfe, this is the law. Thou shalt be carried backe from whence thou camest, and there live condemned to perpetuall imprisonment under Master New-man the keeper, without baile or maine prize. Gaoler, take her to thee, looke to the prisoner, and keepe this Heart diligently, and take heed lest there bee at any time in you an heart of infidelitie, to depart from the living God. Master Sheriffe Religion, and the Under-sheriffe Resolution, doe see it performed very carefully and speedily
accor-

according to the sentence given.

After *Mistresse Hearts* arraignment, and condemnation, *Wilfull Will* is commanded to the Barre, and to hold up his hand, and his inditement was read.

Wilfull Will, thou art indicted by the name of *Wilfull Will*, of the Towne of *Free*, and in the Countie of *Evill*, that thou partaking with *Old-man*, and lewdly living at the bent of *Mistresse Heart*, hast beene a Champion for them, ready to act all their villanies, and upon every motion of theirs, or any sollicitation of those her harlotrie maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of Man*,
to

will arraigned.

to raise Rebellion, and by force and armes hast often attempted to rush in and upon his Majesties *Garison* appointed for the safe keeping of the Towne of *Soule*, and so of the whole *Island*, and thereby hast given occasion to the Enemies, to seeke to invade the same, contrary to the peace of our Sovereigne Lord the King, his Crowne and Dignitie.

What sayest thou to this Inditement, guiltie or not guiltie?

His answer was, not guiltie (my Lord) and so put himselfe upon his tryall by God and the Countrey.

*Witnesses
called out.*

Then were witnesses called out, and the first of them was the Captaine of the *Garison*, which was one Captaine *Reason*.

This

The Captaine comming before the Judge, was asked what hee could say, for the King, against the prisoner at the Barre?

My Lord, saith he, by my Soveraignes appointment, I was made Captaine of this Garison in *Soule*; and his Majestie also was pleased to place this prisoner in the same for his service, but yet under mee, and at my command, and not to doe what he himselfelisted.

*Captaine
Reason.*

But he having conceited himselfe to be free, and not under controlment, and being growne *Full*, he hath by the bewitching of *Mistress Heart*, and her maides endeavoured to beare all the sway, treading downe with contempt all my lawfull commands

Reasons &
arguments
to convince

mands. I made many *fortifications* against his violent courses, to restraine his outroades, lest thereby he should have made way for his Enemies breaking in upon us, to the danger of the whole Island: but all these fortifications very often he hath defaced, and by the force of strong passions, hee hath borne them downe before him, without any regard of supreme or subordinate authoritie whatsoever. He may well (my Lord) be called *wilfull Will*, for except he be more under subjection, neither I his Captaine, nor ever an Officer in the whole band, will be obeyed, yea, assuredly (my Lord) if he be not curbed, the whole Towne of *Soule*, will be overthrowne, and all the Island fall

fall into the Enemies hand,
to the great dishonour of his
Majestie. And this is that
which I have for the present,
to say. My officers, if it please
your Lordship to have them
called, can say very much a-
gainst him.

Then saith the Clerke,
Cryer, Call in Captaine Rea-
sons Lieutenant.

What's his name, saith the
Cryer?

He is, saith the Clerk, cal-
led *Discourse*.

Lieutenant *Discourse*, come
into the Court, *Vous avez* the
Lieutenant.

Lieutenant, what can you
say touching this *Wilfull Will*,
the prisoner at the Barre?

My Lord, my Captaine
and I have had many occasi-
ons of much conference up-
on

The Lieu-
tenant his
witness.

on every serious busines, into which this prisoner hath often intruded himselfe, and thereby hath greatly hindered our designements. For say we what we could, hee would have all things goe after his pleasure, and onely to satisfie the lust of *Mistresse Heart*, and some of her drabs, on whom he hath attended, and by whom he hitherto hath been too much ruled, and I may say, most strangely bewitched, having no power to denie them any thing.

Our *Ancient* (my Lord) can further informe you.

How call you him, saith the Judge?

Hee is called (my Lord) *Profession*.

Then saith the Cryer, *Ancient Profession*, come into the Court,

Court, *Vous aves Profession.*

Ancient, What can you say for the King against the Prisoner at the Barre?

My Lord, when I bare my colours of a *Holy conversation*, & displayed the same in *Word* and *Deed* before the company, he hath attempted, and that not seldome, to rend and teare them; and this not onely within our selves, but sometime also before, and in the very sight of the Enemy hath sought to deface my colours, through his violent disposition, untamed nature, with the helpe of enraged passions, to my utter disgrace, and not to mine onely, but to the whole *Band* of good qualities, gifts, and graces in the Towne of *Soule*.

The Ancient his witnessse.

So heady he is, and so per-

H

versly

verfly bent to his owne will that he never regardeth, for the present, what may happen afterwards. Our two Sergeants can more at large discover him, if it please your Lordship to heare them: Here they stand by me.

What doe you call them, saith the Judge? My Lord, saith the *Ancient*, the one is, Sergeant *Vnitie*, and the other is, Sergeant *Order*, worthy Souldiers (my Lord) and very serviceable for good government. Sergeant *Vnitie*, come in, What can you say of this prisoner?

*Sergeants
Vnities
witness.*

My Lord, when all the whole Band lovingly, as one man, were obedient in all things, he vpon every least discontent did mutinie, and endeavoured to set us at ods one against another.

another. He hath adhered to
secret Conspiracies of inbred
Corruptions ; yea, and hath
not beene onely found to fa-
vour, but also to stand for,
& to grace our open enemies,
even Satans Suggestions, and
the pompes and vanities of
this wicked world ; to whom
he hath beene so serviceable,
as if hee had beene a prest
Souldier for them, forgetting
his faith and allegiance to
his owne Sovereaigne. If he
be not (my Lord) suppres-
sed, he will at the length be
our utter overthrow. My fel-
low, Sergeant Order, can say
more.

Sergeant Order, What is
that you have to witnesse a-
gainst the prisoner ?

My Lord, whensoever he
commeth out of that lewd

H 2

Har-

*Sergeant
Orders
witness.*

Compani-
ons to wil-
full will.

Harlots house, *Wistris Hearts*, and from among her young Strumpets, he is so enraged, as hee beaverth himselfe more like a savage beast than a man: all is by him put out of order, our Captaine cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, and another cogging deceitfull companion, called *Shew of God*, to hearten him in his forward courses and bad intisements. Of himselfe he is ill enough, but these (my Lord) make him incapable of good Counsell, or of the best advice that our Captaine can give him.

Where are, saith the Judge, these fellowes; why were they not apprehended
and

and brought in hither with him?

My Lord, as soone as hee was attached and brought under authoritie, they both presently fled: Our Captaine Reason made diligent search after them, but could not finde them. For my Lord, these Companions durst never appeare with him, but when they knew him to be wholly bent to his owne will, and when they were very sure our Captaine had not strength enough with him to withstand them, otherwise they would keepe close and not apparently be seene to countenance him. If order might be taken for apprehending of these, there would be some hope of better government in this prisoner, if he hap to be released.

H 3

Up-

Upon this the Judge gave order to Master *Sheriffe*, to his *Vnder Sheriffe*, and to all the Justices of the Bench for the speedie apprehending of these two lewd and rebellious companions. Then the Cryer was commanded to call in one witnes more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attending presently appeared.

The Corporall being at the Barre, it was demanded of him what hee could say, more than had beene spoken?

*Corporall
Discipline
witnesseth.*

My Lord, saith he, though verie much hath beene spoken, & that most truly against him, yet have I more to say than hitherto hath beene spoken by any of them. It is well knowne,

knowne, my Lord, to the whole *Corps de Garde*, how unruly he hath beene after the setting of the watch, such conceit he hath ever had of his freedome (my Lord) that my very name hath beene odious unto him. He hath gotten such libertie, that he could never endure to be disciplined. Our armes he hath taken and made them often unserviceable.

Our *Powder* of holy affections he hath damped, the *March* of fervency of spirit he hath put out: the *Small shot* of spirituall ejaculations hee so stopped as in time of neede they would not goe off; of the *Sword* of the Spirit, the Word of God, he quite tooke away the edge: he brake the *Helmet* of salvation, bruised the *Breast-*

*will is a
great hin-
drance to
spirituall
warfare.*

plate of righteousness, the *Shield* of Faith he cast away; and unloosed the *Girdle* of verity. The *points* of all the pikes of divine threats by presumption he so brake off, as they had no force to pricke the *Heart*. He would (after the Watch was set) of himselfe without the Word goe the round, and divers times meeting the *Gentlemen of the round*, holy Meditations and divine Motions, he would stop their passages and turne them backe againe. And not seldome hath he fallen upon the *Sentinells*, quicke apprehensions, and put out their eies, so as they could not, if the enemies had approached, have discerned the. My Lord, by his wilfull unrulines, and by his obstinate Masterfulnesse, he hath often endangered

dangered the whole *Island of man*, the lower part called *Corps*, and the higher called *Soule*, and in a manner delivered them into the enemies hand. For the common Souldiers, the powers and faculties of both are too often swayed by him, to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed and brought in obedience to our worthy Captaine, he will surely at the length yeeld this his Majesties right into the hands of forraigne powers, which daily watch to have by him some opportunitie to invade us. They have (my Lord) often assailed our *Castle of Confidence*, raised upon the Mount of *G O D S* mercies, hoping onely upon his

H 5 helpe

helpe to make a breach therein, and entring to cast us out; wee therefore beseech your Lordship to have justice against him.

Then saith the Judge, you aske but right and that which in my place I am bound to yeeld you, without respect of persons.

Honest men of the Jurie, you have heard what all these Gentlemen have witnessed against him, if you be agreed of your Verdict, give it in, what thinke you of the prisoner, guiltie or not guiltie?

They answer, guiltie, my Lord.

Then the Judge turneth his speech to the prisoner, *Wilfull will*, thou hast heard what all these have witnessed against thee, what canst thou now say
for

for thy selfe, why the sentence of death should not now be pronounced against thee?

My Lord, I am a Gentleman free borne, and ever like a Gentleman brought up in libertie. And though I was in some sort to be ordered by Captaine *Reason*; yet I ever held my selfe his equall, and stood upon my freedome of chusing or refusing, or of suspending the action. He had no authoritie to enforce me further than it pleased my selfe. I have alwayes bin a free man (my Lord) from servile obedience to any man, and owe subjection to none but onely to my Sovereigne. I cannot deny but that Captaine *Reason* hath offered daily to advise me, and I have not ever wholly rejected his coun-

*will speaks
to the Indg.*

counsell: If I have at any time miscarried, it was through the lewd Mistresse *Hearts* deceiveablenesse, and the violence of these her passionate affections misleading mee, for want of deliberation before I either chused or refused the thing objected before me.

I doe here (My Lord) ingeniously confesse the truth of all that which these witnesses have spoken against me, for which I heartily crave pardon.

I also do freely acknowledge that I stood too much upon my birth, and Gentry, as too many at this day doe, having never a good qualitie besides to brag or boast of. I tooke it for granted, that my Gentry stood in idlenesse, pleasurable

*Abuse of
birth and
Gentry.*

surable delights, hawking, stunting, and haunting Tavernes, drinking of Healths, whiffing the Tobacco-pipe, putting on of new and varietie of fashions, in Hat and in haire, in cloathes and in shooe-ties, in bootes and in spurres, in boasting and bragging, in cracking of oathes, in big lookes, great words, and in some out-bearing gestures the formes of Gentry : which I verily suppose should sufficiently of it selfe have borne me out, in all my extravagant courses, in my licentious libertie, and lascivious wantonnesse in *Mistresse Hearts* house, through which I was brought into all these rebellious disorders, for which I justly deserved my Soveraignes indigna-

indignation, of whom I humbly crave mercy and forgiveness, Good (my Lord) take pittie upon me.

*Judges
speech to
Will.*

*True Gen-
try what.*

Wilfull Will, I am sorry that thy deserts are no better, being so well borne, and that thou hast so abused thy Gentry to thy shame and confusion, through thy vaine mistake, and foule abuse of the conceit of Gentry which consist, of noblenesse of spirit, honourable endowments of mind, praise-worthy qualities, and serviceable employments for the King and Countrey; and not in such base conditions as thou hast named vnfitting altogether true Gentrie. being indeed the fruits either of degenerating spirits from the worth of their Ancestors, or the property of new upstarts,
never

never having had the right breeding of true Gentry, nor the understanding of the true qualities of a Gentleman indeed.

But seeing thou art humble and penitent, and mayest doe his Majestie good service hereafter, thy deserved sentence shal be deferred off, till his Majesties pleasure be further knowne concerning thee: yet in the meane space, thou art to be bound to thy good behaviour, and be carried backe againe, to remaine under the custodie of Master *New-man*. Gaoler, take him to thee, and see him forth comming whensoever he shall be called for.

Then said hee, I humbly thanke your Lordship, and so bowing himselfe to the
Beneh.

Bench, hee is carried away from the Barre, to the place from whence hee came, to remaine Prisoner untill hee should bee released.

After hee was remooved, the Gaoler was commanded to set Mistresse *Hearts Maids* to the Barre. But upon deliberation they were sent to Ward againe unto another time. The reason was, for that two great *Traytours* and *Rebells*, chiefe amongst the damned crue, were presently to bee arraigned; which would take up the allotted time before the Court should breake up and the Bench arise.

These two were *Covetousnesse* and *Idolatrie*, Capitall Theeves, pestilently mischievous

Two Capitall
sinners.

chievous against God, his
Worship and Service, against
the Church, and, against the
Common-weale.

Coverousnesse was joyned
with Idolatry, because he is
also called Idolatry. Now all
other prisoners removed, and
the *Judge* with the *Bench* rea-
dy for these, the *Clerke* wil-
leth the *Cryer* to command
the *Gaoler* to set *Covetousnesse*
to the Barre, which the *Gaoler*
doth forthwith.

Col. 3. 5.

Covetous-
nesse cryed.

Then saith he unto him,
Covetousnesse, hold up thy
hand and heare thy Indite-
ment.

Covetousnesse, thou art
here indited by the name of
Covetousnesse, in the Towne
of *Want*, in the Countie of
Neverfull, that from the day
of thy first being thou hast
beene

His indite-
ment.

1 Tim. 6.
10.

Mich. 2. 2.

beene the root of all evill, having made some to play the Theeves, others to commit Treason against our Sovereigne Lord the King, others to murder Innocents for their inheritance. Thou art also here indited for bribery, extortion, oppression, usury, injustice, couzenage, unmercifulnesse, and a multitude of outrageous villanies : besides thy hindering men in holy duties and meanes of Salvation, forcing them headlong to their destruction, contrary to the peace of our Sovereigne Lord the King, his Crowne and Dignitie.

What sayest thou to this Inditement, guiltie or not guiltie ?

He answereth not guiltie (my Lord) and so hee puts himselfe

himselfe upon the tryall.

After this the parties that can give Evidence are called in, and first *Repentance* is commanded to produce his witnesses.

The first Evidence against him is repentance.

Repentance, what can you say?

My Lord, since the Prisoner was committed to prison and put into *Ward*, some of my witnesses are dead, as *Achan*, *Ahab*, and *Judas*.

Then saith the Judge, looke the Records *Clerke*, and reade them.

My Lord, I reade here that *Achan* confessed that by *Covetousnesse* was was mooved to looke upon a wedge of gold, and so coveting, stole it, and with it a Babylonish garment, to the death and destruction

What evil Covetousnesse hath done.
Iosh. 7.

1 King. 21.

struction of him and all his, also I here find, how through *Covetousnesse* *Ahab* longed for poore *Naboths* Vineyard, and so eagerly, as he fell sicke for it, because he could not have his will. But *Iezabel* procured by his leave and liking the death of *Naboth* and his sons, and so got possession of the Vineyard. Moreover, I finde here, that *Judas* confessed how hee betrayed the innocent blood of our Saviour through *Covetousnesse* and desire of money. This is all the Confession, my Lord, in the *Records*.

Then the Judge willeth the Constable and his Assistants which were at the apprehending of him to be called, who made their appearance.

Constable, what can you say, and those that were with you

you against this prisoner at
the Barre.

My Lord, when we went
to make search for him, he hid
himselfe so close, as we had
much adoe at first to find him
in Mistresse Hearts house;
who had almost perswaded
us that he had not bin there,
untill I learned it from David
the man of God, whom I had
found petitioning the Lord
Chiefe Iustice for a warrant of
the good behaviour against
the Covetousnesse of the Heart.
Then thought I certainly he
is here in this house: for if
David feared to have him in
his heart, that gave so many
milliōs of gold & silver, 3300.
Cartload of Treasure for the
building of the Temple, can
I thinke him not to be here?
I sought therefore diligently
my

It troubles
and dar-
kens the
understan-
ding.

David's
care to
prevent
covetous-
nesse.
Psal. 119.
36.

without
diligent
search, it is
hard to find
out our co-
vetousnes.

my Lord, and found him, but before I could attach him, he was got into a darke corner and attempted to blow out my candlelight, and to have escaped me. But I and my Company tooke such diligent heed to him, as hee could not get from us: yet before we could bind him, and bring him away, he endeavoured to mischieue as many as came neere him, and would by no meanes obey my Warrant, as the rest here (my Lord) can tell if you please to heare them. Then began every one of them to speake.

*Others com-
plaint.*

Care complained, that he had almost choaked him with the world and worldly businesse, for as hee had no leisure to minde heavenly things.

Clearing

Clearing accused him that he had so vndermined his understanding at unawares, as almost he had broken the necke of his good name and reputation of his profession and Religion.

*clearing
accuseth
him.*

Indignation complained that hee had well nigh lost his life by him: for whereas before he could not behold Sinne, but with an holy anger; now profit of Sinne, through this cursed Covetousnesse; made him looke cheerefully upon it, and heartily welcome it for profits sake.

*Indignati-
on com-
plaineth.*

Feare complaineth, that he did bewitch him: for said he, whereas before I was tender hearted and trembled at Gods Word, desire of gaine made mee both to lose my

*Feare spea-
keth against
him.*

my commodity, though I got it with Sinne.

*Zealous
desire hurt
by him.*

Zealous desire did greatly complaine of his violent setting upon him, to make him eager after earthly things, so as he could hardly take any rest.

*Zeale
blunted.*

Zeale complained, that he stricke himselfe hard upon the head, as the blow made him in hope of gaine, almost without sence of Gods glory, which before he preferred above all things in the world.

*Revenge
made
weake.*

Lastly, *Revenge* complained that the prisoner had attempted to murther him, and so wounded him, as whereas before he could master sin, now he was growne so weake, as any gainefull sin was able to master him, and to

to bring him under command.

When these had spoken what they could, the rest were brought to give evidence, and these also were men of very good account, and of great worth in their Countrey; *Master Church*, *Master Common-weale*, *Master Household*, *Master Neighbourhood*; and *Master Good-worke*, who having answered to their names, they give in Evidence one by one.

Other witnesses produced.

Master Church, what can you say against the prisoner at the Barre?

My Lord, I am not able to reckon the particular mischiefs he hath done against me. There falleth never a Benefice of any reasonable value, but hee sets many to
I runne

Master Church his witness.

runne and ride after it, and to offer largely for it, and maketh some *Patrons* theeves, and to admit many an *Ignoramus* into the charge and cure of Soules : and many a Minister to be a perjured Simonist before God. He maketh not a few to heape up meanes, not onely for maintenance, but also to make themselves great; and many which come in freely to neglect the care of their flockes, and to seeke after their fleeces, to care to bee rich, and to follow so after the world, as that either they give over to preach, or do make them preach at home very idly, seldome and unprofitably, though abroad either for their hire, or applaudity more diligently and commendable.

When

When people come to Church (my Lord) he marreth their devotion and halleth their soules out of the Church, to make them to be walking their grounds, talking with their friends, plotting businesse, and to be going some journey, to be at some Market or Faire, to be counting their debts, following their debtors, reckoning up their loane upon Usurie, their profits and gaine, here and there, not without feare of losses. And all these things (my Lord) with many other worldly thoughts, whilst their bodies are in Church.

When people come from the Church, he choaketh the seede of Gods Word, that it thriveth in very few, and of these few, it is more in talke

I 2

than

People hindered by Covetousnesse in the Church.

Mat. 23. People hindered coming out of the Church.

than in practice. He keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his service, but for their worldly affaires, because they will not take another time for hindering their profit in the weeke dayes.

Much more (my Lord) I have to say, but I am loth to be too tedious.

You Master Church have spoken sufficiently and enough to condemne him.

Call Master Common-weale.

Master Common-Weale, what can you say on the Kings behalfe against the prisoner at the Barre?

My Lord, this man hath entred so farre into all busi-
nesses,

Master
Common-
weale his
accusati-
ons.

nesses, as he hath almost utterly undone mee. Hee propoundeth Offices to sale, and so maketh the buyers to sell their duties for profit to make up their monies. Hee hath monopolized commodities into his hands, inhauced the prices of things, to the great grievance of the Kings Subjects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by briberie, by making many Lawyers pleade more for Fees, than honestly, for the equitie of the cause ; by delaying the cause, by remooving it from one Court to another, till men bee undone. Hee hath, to get his desire, suborned false witnesses, counterfeited

Evidences, and forged Wils.
Good my Lord, let some order be taken with him, else he will utterly bring me to ruine and all mine for ever.

Call Master *Household*.

Master *Household*, what can you say concerning the Prisoner?

*Master
Household
his witness.*

My Lord, this wicked *Conuictiounesse* keepes holy exercises out of private houses; he will not let parents have any time to instruct their children, he maketh Masters use their servants more like beasts than men, they are so wholly imployed in worldly businesses: as for their soules there is no care taken, but they are left to live as souleslesse men. He causeth niggardly house-keeping, and over-labouring of servants. He breedeth

breedeth much contention, chiding, and too much use of ill language by Mistresses and Dames, yea, betweene men and their wives in their Family, to the great grieve and ill example of their children and servants.

Yea (my Lord) he hath made children to be cruell to their parents, brethren and sisters to hate one another, neere of kindred and blood to goe to Law one with another, for and about dividing goods, lands, and inheritances; yea, I can witnesse this, that he hath made them murder one another: Children their Parents, Husbands their Wives, and one brother another. It would be too long to particularize, how great evils, and how many wayes he

*Crueltie of
Covetous-
nesse.*

hath injured me and all mine. But because other witnesses stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master Neighbourhood.

Friend, What is it that you can say touching this prisoner?

Master
Neighbour-
hood his
witness.

My Lord, this unhappie man hath altogether disunited mens affections, so as in our towne there is very little love: hardly will one doe another a good turne freely, but either it must be one for another, like for like, or in certain future hope for gaine. This wretch hath almost banisht all friendly societie; every man is so now for himselfe, as he neglecteth his neighbour almost

almost wholly. He maketh them trespasse one another, to rob cunningly one another in buying and selling, and to fall out with bitter rayling, and unneighbourly languages for a pennie losse, and causeth many suits and brabbles. We are (my Lord) indeed miserably disquieted, and almost utterly undone by him. For (my Lord) we were a companie of verie good neighbours till hee became Landlord: here dwelt *Amitie, Kindnesse, Gentlenesse, Love, Peace, Charitie, Patience, Goodnesse, Ready-goodwill, Forgetfulnesse of wrongs, Sociablenesse, Good-turnes, and Ioy*, but most unjustly by his crueltie and wrong dealing hee hath displaced them, and brought (my Lord) a company of in-

L 5 fernal

*Goodneigh-
bours and
peaceable.*

Gal. 5.
Ill neighbours and very unquiet.
 Rom. 2.

a Tim. 3.

The best kindnesse of the covetous.

No-harme, the best man among the covetous,

fernall spirits, for so I thinke I may without offence call them, which are these: *Hatred, Malice, Envie, Wrath, Anger, Churlishnesse, Discord, Niggardlinesse, Sturdinesse, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Deceit, Malignitie, Despight, Vnnaturalnesse, implacablenesse, Vnthankfulnesse, Fiercenesse, Highmindednesse, Selfe-love, Makebate, and Vnmercifulnesse.* The best that he brings in (my Lord) are *Costlesse Complements, Faire Speech, How doe you, Good-morrow, Good even, Glad to see you well, word-welcome, Will you drinke, Farewell, Tours to command, and such like ; also one Little-good, with another called Soone-lost, and amongst these No-harme is greatly com-*

commended, but never a *Good man* amongst them, much lesse any *Too-good* to be found in the Parish, except more in name, than in deed. And this is that which I have to say my Lord, at this time.

Call out Master *Good-worke*.

Master *Good worke*, what can you say touching the prisoner?

My Lord, there hath been so much spoken that I need say nothing; yet none have more just cause to complaine than I have: for he hath endeavoured to his utmost to roote me out, and all my posteritie, *Bounty, Liberalitie, and Hospitalitie*.

My Lord, we by reason of him, daily stand in feare of our lives; all the Countrey cryeth

M. Good-worke his accusation.

Covetousnesse an enemye to good works.

cryeth out of him in their love to us, who well know how often he hath attempted to murder us.

He hath put out of joynt both the armes of my Sonne *Bountie*, and almost broken the backe of my Sonne *Liberalitie*, that he hardly at any time goeth upright, and all know this, that he hath violently set upon my Sonne *Hospitality*, and forced him out of doores, and in his stead hath let in *Pride of apparell*, *Sumptuous building*, *Affedation of vaine Titles*, whom hee hath made to shut the doores, perswading them that to maintaine their state, they must increase their revenues, by new purchases, by racking of rents, by inhauncing their fines, and incomes, all little enough.

nough to uphold their outward state, and vaine pompe abroad. And this (my Lord) is that which for the present I have to say.

Then it was asked if all were come in, that should give Evidence?

Answer was made: my Lord here is onely one man more, poore *Povertie*, brought hither by authoritie to give Evidence, may it please you heare him.

Call in *Povertie*.

Povertie, What canst thou say against this Prisoner at the Barre?

Good my Lord, I have reason to curse the day that ever I knew him, and hee onely it is that hath brought mee to this poore state.

Povertie
his grievous complaints against covetousnesse.

*The Cove-
lous are
unmercifull
in seeking
their owne
gaine.*

I was a man of some credit, my neighbours well know; till I had to doe with him, who would lend mee nothing but upon Usurie, and that upon great bonds and morgage of lands: and so greedy a Wolfe was he upon his prey, that if I missed but one day of payment, hee would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I payed him by presents and gifts so much with the use, as made me to groane under the burthen, feeling my selfe in an irrecoverable Consumption. Sometimes to keepe day with him, I was enforced either to buy for time, or els to sell something out of hand to make readie monies: either of which was as bad or worse than

than the biting of Usurie, for when *William Greedie* a brother of his, or also *Gainie* his Cousin perceived my need, oh how did he in selling for time extort from mee, and in buying for ready money presse me? So that to escape a while-poole, I fell into devouring gulfes, and thus he undid me.

And being not therewith content (woe unto him) when I became tenant (my Lord) who was before a good *Free-holder*, he put into our *Land-Lords* heart, to depopulate our whole Parish of *Wealth*, (for so it was called) and there in stead of many honest inhabitants and good house-keepers, he set a Shepherd and his Curre to feed his flocks. This also is he (my Lord)

It depopu-
lates Pa-
rishes.

*Covetous
will give
nothing but
by Law.*

Lord) that maketh men of faire lands (which might live well on their owne revenues and demeanes) to take farmes into their hands, and to drive out such as had beene mercifull releivers of their poore neighbours. In our poore estate we have sought to him for releefe, but in stead of comfort, he hath railed on us, threatned to whip us, and to send us to the *House of Correction*. Nothing will he doe for us, but what by Law he is enforced unto, though he keepe his Church, and can sometime also talke of Religion. Hee beggers all of us (my Lord;) on worke he will not set us, and yet will not suffer us to seeke abroad for releefe. He never seeth us, but his heart riseth against us. Hee rather will

will adventure his own damnation, than part with one pennie, except it be to goe gay, to buy and purchase for him and his. Yea (my Lord) that all may know his mercilesse crueltie, when we have wanted reliefe, and begged of him, he hath counselled us to shift for our selves, and steale out of the stackes of Corne in gleaning time for bread, to breake hedges, to steale wood or cole in the night to make us fires, to plucke sheepe, or sheere off their wooll for cloathing, to rob Orchards for fruit, to steale geese, hennes, duckes, pigges, and sheepe, for flesh meate, to coulsen men that set us on worke, and to make us poore people hatefull to God and man. For he careth
not

*Courtous-
nesse pro-
voketh to
Theft.*

not (my Lord) so as he may
not be charged any way what
we doe, or what becommeth
of us.

And yet to make up the
height of unmercifulnesse, he
will be the first, if we of meere
extreame need do amisse, that
will cry out against us & pur-
sue us to death. This hath ever
been his course hitherto, (my
Lord) consider rightly of us,
and pittie our case, I beseech
you good my Lord.

Povertie, thy case indeed is
to be pittied: *Iurie* you have
heard the *Evidence* of all, what
say you of the prisoner at the
Barre, is hee guiltie or not
guiltie?

Iurie, Guiltie my Lord.

Covetousnesse, Thou hast
heard what all these witnes-
ses have laid to thy charge,
and

and spoken against thee, what canst thou say for thy selfe, why sentence upon these honest mens verdict should not be pronounced against thee?

My Lord, I stand for my life, let it please you with patience to heare mee : and first touching this impatient ingratefull out-crying fellow *Poverty*; it was not I my Lord, when he was wealthy, but his then daily and onely Companions, *Sloth*, *Carelesnesse*, *Prodigallitie*, *Goodfellowship*, *Goegay*, *Good-cheare*, *Wantonnesse*, *Improvvidence*, *Little-worke*, and *Many-mouthes*, which (my Lord) cast him into a Consumption, and like Canker-wormes consumed him quickly. I confesse he came to me often to borrow, but when I saw his vaine courses of expence,

*Carelesnesse
nesse plea
against Po-
vertie.*

*What
makes men
poore.*

*Excuses of
the Cove-
tous in len-
ding.*

pence, I was very loth to lend to him, but that he so earnestly intreated mee, even with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea and save him and his estate from ruine, if I would doe him that kindnesse to lend him in his need.

Thus (my Lord) was I moved and drawne on to lend him according to the Statute, onely I tooke good securitie, because I perceived him to be wastefull. Advantage I never tooke, but onely when I saw that hee was an idle fellow and carelesse, and would never keepe day, then I would onely threaten him to terrifie him, (my Lord) and if he then brought any kindnesse to my wife, it is more
thar

than I know of, and more
than I desire of him.

Sometimes he would offer
to sell me the land morgaged
to mee, when he could not
pay, and told me that of ne-
cessitie he must sell it, and if I
would not, another should
buy it. Then I thought my
selfe as worthy to have it as
any other in all reason.

For my threatning of him
and his company, when they
went a begging: true it is, be-
cause I saw, that as they had
consumed themselves, they
thought to relie. on me, and
so in like sort have eaten
me up too: for idely had they
lived, and worke they neither
could nor would, And where-
as they accuse me that I com-
pelled them to steale, herein
they very much wrong mee

(my

In buying.

*In not gi-
ving.*

(my Lord) for it was their Love to live idly, and their Pincking necessitie, which led and inforced them to fall to shifting and stealing, and not I my Lord.

In depopulating
townes.

Touching their *Land-lords* depopulating of the *Towne of Wealth*, they their own selves were the very cause thereof, for that worthy Knight and my kinsman, Sir *Worldly wise* when hee saw how some by suits of Law, others by drunkenesse and Ryot, others by Pride and idlenesse did waste their estates, so as they were neither able to till their land, nor to stocke their grounds, he bought their estates, one after another, and so left them to buy or hire for themselves elsewhere. And when thus they had remooved them-

themselves, hee sought the welfare of the *Common-weale*, which was to hold up cloathing (my Lord) the chiefeft meanes here to set the poore on worke, which cannot be without wooll, and wooll cannot be had without flocks of sheepe,

If this worthy Knight, and good Common-wealths man tooke any advice of mee, it was for publike good. Good my Lord, consider that *Pover-tie* is impatient, ever complaining, and very unthankfull to his best friends, if they do not alwayes supply his wants.

You know this (my Lord) to be true, and all the Worshipfull Justices of the Bench.

Touching Master Church his accusation; unworthily doth he lay the faults on me
fo

*Pretence
of publike
good.*

*His answer
to Master
Church.*

*What
makes Mi-
nisters to
runne so
for livings.*

for when any doe ride post so for Benefices when they be fallen, they are set on (my Lord) by *Perking Pride*, sometime by *Neighbour-need*, and all of them by *Master Haste*, to get the living, and by *Master Feare* to come short of it. It was never I that made them offer such summes of monies to Patrons, (for it is my manner to advise my friends to be ever sparing of their purses :) but it was their over forward friend, *Master Hope-to prevaile* that counselled them to make such proffers.

*Who make
Ministers so
negligent.*

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellows dwelling with such Ministers, commonly called (my Lord)

Lord) the Parsons men Ease
and Idle, by whom such Mini-
sters are too much led.

If the people profit not
under those that bee paine-
full Ministers (my Lord) the
fault is not through me, but
the fault is in in-bred Ignorance,
Dulnesse, Old man, Mi-
stresse Heart, and Wilfull Will
her man, and Maides hating
to be reformed, Dislike of
Teachers either for the per-
son or Doctrine, want of love
of the Truth, Contentednesse
to live and dye in Ignorance,
and the very Devill himselfe
(my Lord) their utter ene-
mie. These ought to beare
the blame (my Lord) and
not I.

For Master Common-
weale (my Lord) I marvell
that hee should thus abuse
K me,

who hin-
ders people
from profi-
ting under
the word.

Psal. 50.
1 King. 22.
Iosh. 6.
Mat. 13.

Answer to
Common-
weale.

me, and wrong me, for (my Lord) he knowes well, that I have many wayes enriched such as belong unto him : his cunning *Merchants* in trading, and his crafty *Lawyers* in pleading. I have holpen many a meane man to a great estate, and many a base birth to be counted of the *Gentry*. Forward have I beene to helpe all sorts of every estate, of every profession, and of every trade and course of life, and must I now be questioned for my life ?

*Answer to
Household,*

Concerning *Master Household*, he hath no reason of all others to blame me; for I taught him how to be wary in his house-keeping, how to manage his estate for his best thrift, how to advantage himselfe in buying and selling *Corn* and *Cattell*.

Cattell, how to let and set,
and hire grounds, to graze
and fat cattell, and (My Lord)
I ever sought his profit in all
my courses. He hath no cause
thus to accuse mee to your
Lordship. He had never got-
ten up to have maintained so
great a Family, but by me. I
raised his Father from a base
Cottage to be a Free-holder,
and so himsele to be Master
of a great Family and hous-
hold. If any such evils have
happened under him, as he
complaineth of, let him ac-
cuse *Vnnaturalnesse*, *Impati-*
ence, *Vnruly Passions*, and such
like makebates, and withall
the *Suggestions of Satan*, which
doe set men on such mis-
chiefes, and not mee (my
Lord.)

*What makes
debate in
a family.*

For Master Neighbour-hood,

*Answer to
Neighbour-
hood.*

Bad ſocie-
tie.

he may of all other be aſhamed to accuſe me ſo, becauſe hee hath lived much better and nothing worſe by mee (my Lord) for I cauſed to bee remooved from him and his neighbours, in their often and idle meetings (which they pleaſed to call *Good-fellowſhip*) a Compagnie of very Unthrifts, *Waſte, Ryot, Prodigalitie, Drunkenneſſe, Gluttonie, Idleneſſe, Careleſneſſe, Needleſſe Expence,* and a rout of very Rascals, with reverence bee it ſpoken (my Lord) I taught him and all ſuch as he is, a better way to live, and a more thriving courſe, to looke diligently to their eſtates, and to take good courſes, to ſave, to get, and to increaſe their meanes. As
firſt

first having abandoned such lewd companie before named, in the next place, I advise them to put away their bad men-servants, *Slackes* and *slothfull*, *Carelesse* and *Wastefull*, *Gor-belly* and *Tospor*, *Weake* and *Way-ward*, *Love-bed* and *Drowsie*, *Light-finger* and *Lurching*, *Gamester* and *Goe-Gay*, *Slip-string* and *Wanderer*, *Scape-thrift* and *Spendall*, and such like unprofitable Hindes. And withall to rid themselves in like manner, all of their bad Maide servants, such as these, *Pranker* and *Prattle*, *Wanton* and *Love-sicke*, *Sleepie* and *Slugge*, *Sweet-lip* and *Daintie*, *Gadding* and *Forgetfull*, *Greene-sicknesse* and *Tender*, *Drivell* and *Slut*, also and above all the

Bad Men-servants.

Bad Maid-servants.

Chare-noman, and her daughters *Pocketing* and *Filch*, with all their fellowes.

And in stead of these (my Lord) I commended unto them a company of Men-servants worth entertainment, all one mans children, the sonnes of mine honest Neighbour *Good husbandrie*; as *Care* and *Forecast*, *Makehast* and *Warry*, *Thriftie* and *Pinch*, *Advantage* and *Holdfast*, *Cunning* and *Catch*, *Watchfull* and *Toile-some*, *Homelyfare* and *Meane-clad*, *Clouted Shooe* and *Patch*, *Vp-betimes* and *Labour*, *Last-up* and *Trustie*, *Getting* and *Lockfast*, *Spend-little* and *Get-much*, *Take-time* and *Lose-nought*, *Debtlesse* and *Gaine*, with such other profitable servants.

And because I knew that
Maid-

*Thriftie
man-servants.*

Maid-servants answerable to them were as necessary, I advised the best I could to provide such also, the daughters of *Good-houswifery*; as *Eager* and *Spare*, *Quicke* and *Nimble*, *Trusty* and *Timely-up*, *Healthfull* and *Chaste*, *Ever-doing* and *Silent*, *Wittie* and *Pliant*, with other of the like nature helpfull to uphold a mans estate. By which good counsell of mine (my Lord) *Neighbourhood* liveth now richly, and not beggerly, *Neede* knockes not daily at his doore, either to begge or borrow, as hee was wont to doe.

Profitable Maids.

Concerning the last man *Master Good-worke* hee hath least cause of all other to complaine: for that same which hee pleaseth to call in me *Oppression*, *Vsury*, *Extorti-*

Answer to Good-worke.

on, and what not, have built many a faire *Alms-house*; many a goodly *Hospitall* in the Land (my Lord) and have also given by *Will*, many a large legacie to the poore, and much to publike uses.

*Covetous-
nesse a Ro-
mane Ca-
tholique.*

My Lord, when I was a *Romane Catholique* in our Forefathers dayes, none was then in more grace and favour with all the *Clergie* than my selfe. By mee the holy Father the Pope greatly increased his *Treasurie*, by my *Counsels* the *Prelates* gat up to such an infinite wealth, and to such glorious dignities : by mee (they making Religion a cloake for mee to put on) they got such stately houses for their dwellings, and for
the

the varietie of their orders,
built in the best places of eve-
rie Nation, and such yeare-
ly Revenewes as did exceed
for their certaine mainte-
nance.

Good my Lord, let it
please your Lordship to think
better of me, than these men
procured for witnesses have
beene suggested, for false-
ly have they spoken against
me. Good my Lord, good
my Lord, doe me right I be-
seech you.

Stand up, stand up Fellow,
I have heard with patience
these thy verball Apologies:
thy subtill shifts to acquit
thy selfe, thy faire shewes
to winne thee credit, if it
were possible thereby to pro-
cure thine owne release. But
know, that yet for all

*Judges
speech.*

that thou hast said the inditement against thee standeth firme, and the Evidence against thee is good, which here my brethren the Kings Sergeant, and the Kings Attourney, and these worthy Gentlemen, Justices of this Countie likewise affirme.

It is very true which your Lordship saith.

Good (my Lord) before you pronounce sentence against me, as you be a righteous Judge, heare me, but this once more.

What hast thou to say yet for thy selfe?

*Covetous-
nesse would
find an er-
ror in the
inditement.*

My Lord, I am indited by a wrong name, my name (my Lord) is *Thrift*, and not *Covetousnesse*, as all this while my Adversaries have borne your Lordship in hand.

Then

Then the Judge asked Justice *Sapience* where his examination was? The Justices Clerke called *Experience*, brought it forth and read it; in which his name was found to be *Covetousnesse*, and that by the witnessses of his neighbours, to whom he was very well knowne.

Fellow saith the Judge, why dost thou deny thy name?

My Lord, I doe not denie it, for my name is *Thrift*; but when I got up some wealth, the envie of my neighbours gave mee this other nickname: and so common it grew, by their so often calling me, as I lost my other name among them. But there are divers of my honest neighbours which love mee, and are glad of my welfare, they

The covetous will be onely held thriftie.

they have told mee, that my name formerly was *Thrift*: and they doe assure me, that I am untuely called *Coverousnesse*.

Then saith the Judge, who be these, and what are their names?

who they
be that call
Coverous-
nesse onely
Thrift.

My Lord, one is *Master Faire-speech*, a loving kinde man: and another is *Master Soothing* his kinsman, both of them my familiar friends: whom I have often invited and welcomed to my house. Also many other of my good neighbours doe affirme as much to me, as my neighbour *Needy*, *Retainer*, *Dependant*, *Workeman*, *Hircling*, *Tenant*, *Faureman*, *Faint-heart*, *Loath to offend*, *Clambacke*, and *Fawning*; for though some of these be but poore men; Yet
I have

I have ever knowne them all
to be so honest, that they
have hated to flatter mee.
There are besides these (my
Lord) other very substan-
tiall Gentlemen, as Master
Lucre, Master Bribery, Master
Oppression, Master Hard dea-
ling, Mister Scrapegood, Mi-
ster Niggard, Master Pinch-
poore, Master Extortion,
Master Base-minde, Master
Chubrich, Master Usurie,
Master Hard-heart, Master
Love-good, Master Suckin-
gaine, and Mister Gripe-
hard, all these (my Lord)
and other moe of my
good friends, have much
marvelled, that I would
suffer my selfe to bee so
falsely called *Covetousnesse*,
by these my Accusers, my
ever hatefull and malici-
ous

*Enemies to
Covetous-
nesse.*

*What the
Covetous
may doe.*

ous enemies, such as is *Master Pittie*, *Master Reliefe*, *Master Liberalitie*, *Master Bountie*, *Master Hospitalitie*, with certaine lewd companions, such as *Careleffe* and *Wastefull*, *Pride* and *Prodigalitie*, *Idle*, and *Belliecheare*, with the like haters of my thriving and provident courses : for I have heard some Preachers say, that he which provideth not for his family is worse than an Infidell : and I would be loth to be held such a one, that am a Christian man. And (my Lord) if it please you to heare me, and also to beleieve me, I have ever hated Covetousnesse : for I keepe my Church, I say daily my prayers, and now & then, as I may attend it, I heare Preachers, yea such as bee held of the nicer sort,
ever

ever railing against the Covetous. I have been Patron of many a good Benefice, and have ever given them freely; and if it hapned that I reserved out of them any Tithes; it was then upon my Chaplens thankfulness, and onely upon an honest composition. I have given almes now and then, I have not beene altogether so straight handed to the poore, when I sold or let any thing, as often as I did, the price set upon the same ever was so reasonable (as my *Stewards* and *Bayliffes* told me, for I trusted them) that if one would not give the money, another would. If in house-keeping I have beene any whit sparing, it was onely warinesse to avoid Riot, Excesse, Drunkennes and Gluttonie,

*Covetous-
nesse hath
faire pre-
sences.*

tonie, which every honest man hateth. If the poore (so many as came) were not all relieved, it was for that I saw beggers to encrease thereby, and so I may doe more harme than good by my almes; for while some came from farre, for an almes or a pennie, they might have earned at home in that time perhaps two pence, yea a groat sometimes. making their going and comming a whole dayes labour. I gathered (my Lord) what I have gotten, by Gods blessing, and great paines taking, for present and for future maintenance of my selfe my wife and children after mee, and I meant withall, when I dyed, to have given something to the Church, something to the poore, and

a reward to a Preacher, to Preach my funerall Sermon, and somewhat more, perhaps to other good uses.

Good my Lord, I beseech you consider of me, I have ever had a good minde to wrong no man, but onely have striven carefully and honestly to thrive in this hard world: and if all my courses be never so strictly observed, they will onely proove me to be *Thrift*, (which is my right name) and not *Covetousnesse*: It hath beene my ill happe, though I have done good deeds, to be very wrongfully abused, either by such as have envied my good prosperitie: or by some railing Tenants, or by some bordering neighbours that cannot buy of me, how, when, and what they list,

*The covetous will
justifie
them-
selves.*

list, at their owne prices : or by some unthankfull persons not satisfied according to their humours, though rewarded above their deserts. Good my Lord, be good unto me, and be not carried away with the words of my malicious envious Accusers.

Fellow (saith the Judge) but that I onely sit to judge, and not to be thy accuser, I could tell thee: *First*, that those thou hast before named, to proove thee to be *Thrift*, and not *Covetousnesse*, are either flatterers, or fearefull to displease thee, or wretched men, companions in evill like thy selfe : And therefore their witnesse is nothing worth : *Next*, that all thou hast alleaged concerning thy Religion, thy almes-deeds, thy house-keeping and the

*One may
be covetous
and yet doe
many commendable
things.*

the rest, do not cleare thee of
Covetousnesse ; for the Seribes
 and Pharisees would pay
 Tithes, fast weekly ; make
 many and long prayers, yea
 they heard *John Baptist* a se-
 vere Reproover of sinne, and
 Christ Jesus too, who sharply
 reprehended them. : They
 would give almes, adorne se-
 pulchers, and do many things
 which thou dost come farre
 short of, and yet were they
 very covetous. The young
 man that came to Christ, and
 stood upon his well doing to-
 wards all men, and that from
 his youth up : yet was hee a
 Mamonist, and trusted in his
 riches. There were certaine
 Jewes as one Prophet telleth
 us, who would heare Ser-
 mons, seeme to delight there-
 in, shew love to their Tea-
 chers

Mat. 6.

Mat. 23.

Luk. 16.

14.

Mat. 23.

Mark. 10.

24.

Ezek. 33.

30. 32.

chers in word, and ſpeake to others to goe and heare them, yet their hearts followed after their covetouſneſſe. In a word, the carriage of thy owne ſpeech uttered in thy owne prayſes, favoureth ſtrongly of Covetouſneſſe. But as I ſaid I will not bee both an Accuſer and thy Judge: wee will heare witneſſes for the King in this point alſo; call in witneſſes.

Then the Clerke willeth the Cryer to call in one *Maſter Prooſe*, and one *Maſter Signes*.

Maſter Prooſe and *Maſter Signes* come into the Court, to give Evidence againſt the priſoner at the Barre, or elſe you forfeit your Recognizances, Vous aves *Maſter Prooſe*

Prooffe, and Master Signes.

Master Prooffe stand up to the Barre, that my Lord may heare you : Give roome there.

Then saith the Judge, *Master Prooffe* looke upon the Prisoner, doe you know him?

Yea (my Lord) I have knowne him from a childe : his name is *Covetousnesse*.

But he denieth it now, saith the Judge, and calls himselfe *Thiift*.

My Lord, hee of late is growne ashamed of his name, but neither is, nor ever was ashamed, either of the nature or practice of *Covetousnesse*, as I and *Master Signes* here doe well know, and are able to make good against him.

Then

Then you hold not his name to be *Thrift*.

No verily (my Lord) though he hath pretended it, to cover his odious, though very true name; yet it is not to be denied (my Lord) but that one *Thrift* dwelt where hee now dwelleth, and indeed, he is a ſlip of *Thrift*, and thus it was.

Thrift turned baſely covetous, and how.

This *Maſter Thrift*, was once Steward to three worſhipfull Gentlemen, *Maſter Liberalitie*, *Maſter Bountie*, and *Maſter Hoſpitalitie*, and carried himſelfe very commendably in their ſervices, and afterwards for himſelfe, when hee came to be an houſekeeper, untill he fell in acquaintance with a very peſtilent ſubtrill baſe Pettifogger, who gave him ſuch bad counſell,

The Devil.

as unhappily brought him to fall into familiaritie with one *Distrust*, and suddenly to marry a daughter of his called *Not-content*. Through this his unhappie Father in law ever urging, and his unquiet wives solicitation, hee was much altered in his nature and condition from that which he was before. Of this woman *Not-content* hee had divers children, among the rest, *Care*, *Feare*, *Spae*, *Hardfare*, *Toile-some*, and withall, one called *Gainie*: Those former Sonnes were foure, sad, lumpish, forward, and very unquiet: But this lad *Gainie* was a pleasant youth, and often made his Parents very merry and therefore though they neglected not the other, yet their chiefest delight was set upon this.

This

The pedigree of Covetousnes, shewing the true prooff thereof, in whomsoever it is.

This Sonne they so cockered and made so much of, as they suffered him to set his love upon one *Coveting*, a very harlot, and withall the base daughter of *Desire*, upon which filthy harlotry he begot this fellow *Covetousnesse*, the prisoner now at the barre: who when he was but a very babe, so continually lay sucking at his mother *Coveting*s breasts, as shee had not milke enough for him, and therefore with her husband *Gaines* consent, shee put him to be nursed, and nourished up of one *Greddie*, the wife of *Money-love*; Now so it fell out, that these two, had a daughter called *Hope to encrease*, to which he at ripe yeares was married, who between themselves, as also by the helpe of their

their Parents, on both sides
of his Parents, *Gaine* and *Cov-
eting* ; and of her Parents,
Greddie and *Money-love*, they
did grow rich and very great.
And so insatiable hath hee
beene ever in getting, as he
justly deserveth to be called
Covetousnesse his very true and
proper name. And this is that
which I have to say (my
Lord) and I hope it may
give the Jury satisfaction, that
he is not indited by a false
name.

If you have spoken *Master
Prooffe*, then Cryer call in *Ma-
ster Signes*, saith the Judge.

Master Signes, saith the Cry-
er, stand up to the Barre.

Then the Judge asked him,
if he knew the prisoner?

My Lord, saith he, I have
knowne this man of a long
time,

time, his name is *Covetousnes*: He was so borne, and brought up as *Master Prooffe* hath witnessed to your Lordship, and to the Jury.

But (saith the Judge) you have heard him denie that this is his name, what evident tokens can you therefore decipher him by, that the Jury may know him to be the very man?

Pro. 23. 11.

My Lord, though I know him to be bliaded with *Selfe-love*, and with an over good conceit of himselfe, as rich men commonly bee, so saith *Salomon*, as also that he is flattered by such, as he himselfe hath named to your Lordship, that hee will never beleeve what I shall say; yet will I deliver undoubted tokens to the Jury for them to know assuredly,

Signes of a
Covetous
person.

assuredly, that he is the very
man, according to his name;
a right Mammonist. For my
Lord he cannot deny that he
was ever content with his e-
state, *Heb. 13. 5.* but through
the love of money, which he
coveted after, he hath labou-
red and made haste to bee
rich, *1 Tim. 6. 9. Pro. 23. 4.*
Pro. 28. 20. and never would
be satisfied, *Eccles. 5. 6. 10.* nor
have enough, *Isay 56. 11.* For
as riches encreased, so he set
his heart upon them, *Psal. 62.*
10. His chiefest joy was be-
cause his wealth was great, &
because his hand had gotten
much, *Iob 31. 25.* he hath re-
ceived silver, rather than in-
struction, and gold rather
than knowledge, *Prov. 8. 16.*
His trust was in his riches,
Prov. 11. 20. Ierem. 48. 7. His
L 2^o wealth

wealth was his strong Citie,
Pro. 10. 15. and as a high wall
 in his conceit, *Pro. 18. 11.*
 Greedie hath hee beene of
 gaine, and through his gree-
 dinesse, hath he troubled his
 owne house, *Pro. 15. 27.* By
 chiding, chafing, turmoiling,
 pinching fare, and such like
 meanes; He hath encreased
 his estate by unjust gaine and
 oppression, *Pro. 28. 8.* and *22.*
16. Gifts hee hath loved and
 received, *Pro. 29. 4.* *Esa. 1. 23.*
 In his aboundance hee hath
 not had power given him to
 live plentifully, *Eccles. 6. 2.*
 but hath spared more than
 needeth, *Pro. 11. 24.* He hath
 eaten upon other mens la-
 bours, *Esay 3. 14.* and his
 Neighbours labours he hath
 used without recompence,
Jer. 22. 13. for he alwayes only
 looked

looked to his own wayes, and
 to his own gaine, *Esay* 56. 11.
 Studying to joyne house to
 house, and field to field,
 that he might be alone, *E-*
say 5. 8. Hee hath built hou-
 ses by unrighteousnesse and
 wrong, *Iere* 22. 13. He hath
 made dishonest gaine, *Ezech*
 22. 13. 24. And gotten gree-
 dily by extortion, *Ezech* 22.
 12. His eyes and his heart
 were onely for covetousnesse,
Iere 22. 17. Besides all these
 (my Lord) hee hath suffered
 the cares of this world, and
 deceitfulnesse of riches to
 choake the word of God,
 that it hath beene without
 fruit in him, *Mat* 13. 22. Hee
 never devised liberall things,
Esay 32. 8. nor to despise the
 gaine of deceits, *Esay* 32. 8.
 Any proposition tending to

Mat. 19.

cost was ever displeasing to him, and like the young man in the Gospell would he goe away heavily: as one grieved to part with his goods. As an *Abab* hee never could see a *Naboths* vineyard lying commodiously for him, but he eagerly gaped after it. If he gave to the poore, and to good uses, it was of necessitie, not freely, *2 Cor. 9. 5.* sparingly, and not bonnifully, not chedrefully, and of a willing minde, pleading not to be so rich as men tooke him to be, *Pro. 13. 7.*

When doth
a man hate
Covetous-
nesse.

And whereas this man saith, that he hath ever hated Covetousnesse, (as indeed he ought to have done) *Pro. 18. 16.* Surely if he had, then would he (my Lord) with *David* (one that bestowed infinite

infinite treasures to holy uses) have prayed against the Covetousnesse of his owne heart, *Psal.* 119. 35. He would have beene more liberall, more bountifull, more given to hospitalitie, and more ready to good workes, than he hath beene hitherto. He would be like *Cornelius* giving much almes, *Act.* 10. My Lord I have knowne him to watch opportunitie to get advantages both of rich and poore: If *Master Liberalitie, Bounie, Hospitality, Good-worke, Church, or Common-weale*, did ever imploy him, he then would make gaine of them all to himselfe: Where he found any good fellowes for his turne, as *Waste, Prodigalitie, Pride, Idle, Needy, or Simple*, as long as they had any

L 4

thing,

189

35

thing, he would speake kindly to them, offer to lend them upon pawnes; or Morgages, till hee had undone them, which hee that hateth Covetousnesse would never have done.

To be short (my Lord) all the witnesses produced already, with the just complaint of poore *Povertie*, proclaime his name to be *Covetousnesse*, yea (as your Lordship hath well observed) his owne speeches and practices, cry shame against him.

Would a man hating Covetousnesse commend the practice of Sir *Wordly-wise* as he hath done ?

Would he commend, and entertaine in his service, *Cunning* and *Catch*, *Advantage* and *Holdfast*, *Rack-rent* and *Over-reach*,

The cruelty
ty & baseness
of Covetousnes.

Over-reach, Make-much & Pinch-hard, Spare-purse and Niggard, Hard-fare and Churle, Cold-welcome and wish-rid, Scarce-drinke and Farewell, with a company of base Hang-bies, such as these, Slip-thrift and Poore-wage, Lack-meanes and Loyerer, Tag and Rag, with So-live and Or-begone. If Covetousnesse did not over-sway him, he would surely abandon all such contemptible companions, which are ever a disgrace to Liberalitie, Bountie, and Hospitalitie, such fellows as these afore-named, they scorne to have abiding in their mansions.

I have beene (my Lord) somewhat too long, I feare me, but I hope, I have satisfied your Lordship and the Jury: & spoken but that which is truth.

L 5 Master

Master Signes (saith the Judge) you and *Master Proofs* have performed the parts of honest men.

Sirra Sirra, thou that hast so impudently denied thy name, here before the face of thy Country: being so clearly proved against thee every way, what canst thou yet alleage for thy selfe, that now the sentence of death should not be pronounced against thee?

Good my Lord, a Psalm of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Countrey, now imagine to reape any benefit by thy Clergie?

Good my Lord, I pray your Lordship of mercy, good my Lord.

Fellow

Fellow hold thy peace, and
heare with patience thy just
deserved judgement.

Covetousnesse, thou hast been
indited by the name of Cove-
tousnesse of all the aforesaid
Felonies, Cozenages, Oppres-
sions and Murthers, and for
the same thou hast beene ar-
raigned; thou hast pleaded
not guiltie, and hast put thy
selfe upon thy tryall and been
found guiltie, having no more
to say for thy selfe, this is the
Law.

Thou art to bee counted
Idolatry before God, and also
the roote of all evill, and so
damned a sin as not to be na-
med amongst Christians, and
that such as by thee are made
covetous, are to be abando-
ned of all good men, as of
God they are abhorred, be-
ing

The Sen-
tence as
gainst Co-
vetousnesse.

Eph. 5. 3.

1 Cor. 5.

Psal. 10. 3.

Rom. 1. 29.

32.
Eph. 5. 5.

Col. 3. 5, 6.

ing worthy of eternall death :
and have no inheritance in the
Kingdome of Christ and of
God , but upon them must
come the wrath of God , as
upon the children of disobe-
dience. Thou art therefore as
a rotten member of the flesh
to be mortified and cut off.

Master Sheriffe, doe Execu-
tion, which the *Vnder-Sheriffe*
seeth performed.

Gaoler, set *Papistry* to the
Barre.

Papistry, hold up thy hand.

*Papistry in-
dited.*

Papistry, thou art here in-
dited by the name of *Papistry*,
of the Citie of *Rome*, in the
Countie of *Babylon*, that thou
being a bastard Christian, be-
gotten of Heresie, Iudaisme,
Paganisme , hast by violent
force and armes invaded the
territories of the Church of
God,

God, and by Spanish inquisition, bloody Massacres, stabbing, poysoning, and Killing of Kings, Gun-powder plots, Treasons, Rebellions, and other hellish practices, usurped authoritie, and thrust upon Gods people their humane traditions, inventions, superstitions, wil-worship, Heresies, Jewish ceremonies, and Paganish Idolatry, to the damnation of many Christian soules, contrary to the peace of our Sovereign Lord the King, his Crowne and Dignity, what sayest thou hereunto, art thou guiltie, or not guiltie?

Not guiltie, my Lord.

By whom wilt thou bee tried?

By God and the Country.

But (good my Lord) let me have another Jurie chosen, I

doe

Papistrics
petition.

doe not except against the former Jurie, *Faith, Love, Feare, Charitie, Sinceritie, Patience, Innocencie,* and the rest, but (my Lord) though they be honest men, and have well discharged themselves in their Verdict upon other Prisoners; yet have they not such judgement and understanding as others have, to discerne of my cause, and the truth of the Evidence which shall be brought against me.

Papistrie, because neither thou nor any of thy *standerons Favourites* may say, that thou hast beene proceeded against rigorously and unjustly, without respect to the truth of the cause, I am content to call a new Jurie, if here we can have so many as will make up the number.

I humbly thanke you (my good Lord) God reward your Lordship for it.

Master Sheriffe, impannell a new *Jurie* of very substanti- all men, the chieftest you can finde, and fitteft to goe upon this Prisoner now at the Bar.

My Lord, I supposed, that as he would crave, so from your Lordships uprightnesse hee should obtaine this fa- vour, therefore have I prepa- red a full *Jury* to this purpose.

It was done wisely of you (Master Sheriffe) let them be called.

Cryer, Call in the *Jurie*.

1. Call Common Principles.
Vous aves Common Principles.

2. Call Apostles Creed, Vous
aves The Creed.

3. Call Second Commande-
ment, Second Commandement
come in.

My

A *Jurie* a-
gainst Pa-
pistrie.

My Lord I cannot get in.

What's the matter?

My Lord (saith the Cryer)
the *Papists* keepe him out.

Command to let him in.
Vous aves the *second Commandement*.

4. Call *Pater noster*, Vous
aves *Pater noster*.

5. Call *Holy Scriptures*,
Vous aves *Holy Scriptures*.

6. Call the *Apocrypha*,
Vous aves *Apocrypha*.

7. Call *Councils*, Vous a-
ves *Councils*.

8. Call *Ancient Fathers* for
the first six hundred yeares af-
ter Christ, Vous aves *Ancient
Fathers*.

9. Call *Contradiction* a-
mong themselves, Vous aves
Contradiction.

10. Call *Absurditie of Opi-
nion*, Vous aves *Absurd tie of
Opinion*.

Call

11. Call Consent of their owne men, Vous aves Consent.

12. Call Testimony of Martyrs, Vous aves Testimony of Martyrs.

Count, saith the Clerke.

Then the Cryer bids them answer to their names.

Common Principles, one; Creed, two; Commandements, three; Pater noster, foure; Holy Scriptures, five; Apocrypha, fixe; Councils, seven; Fathers, eight; Contradiction, nine; Absurditie, ten; Consent of their owne men, eleven; Testimony of Martyrs, twelve; Good men and true, stand together and heare your charge.

My Lord, here are some more summoned by Master Sheriffes authoritie.

Who be they, Master Sheriffe?

Master

By these twelve means Papistry may be confuted.

Mr. Law
and his
Sennes.

Master *Law* with his Sons,
Civill, Canon, Common, and Mu-
nicipall.

Well, let them attend the
Court for the Kings service,
for use if need be.

Papistry, if thou canst just-
ly except against any, I give
thee leave to challenge any
such of the *Iurie*.

Holy Scrip-
ture is by
Papistrie
chiefly ex-
cepted a-
gainst.

Good my Lord, onely one
of the *Iurie* I except against,
which is *Holy Scriptures*, ex-
cept it be our owne Transla-
tion.

For Papists
may be con-
futed by
their owne
translation.
See my
Books of
Rhemes a-
gainst
Rome.

Well saith the Judge, I am
content it shall be so, let it be
either *Montanus*, or the *Rhe-*
mist, or the *Vulgar Edition*:
wee desire a iust proceeding
with all the indifferencie that
may be.

Then the Cryer calleth
aloud; If any man can give
Evidence,

Evidence, or can say any thing against the prisoner at the Barre, let him come in, for hee stands upon his deliverance.

Here is my Lord a worthy Gentleman Master Veritie.

Master Veritie, come neere, what can you say concerning the Prisoner at the Barre?

My Lord, this I am able to justifie. First, that hee hath beene a False Teacher from the beginning, fraught with error and heresies, teaching as the false Teachers did, such as be recorded in Scripture, if they were paralleld together, as the Doctrine of Devils,

1 Tim. 4. 1, 2. Traditions and Commandements of men, Mat.

15. 2. Mar. 7. 8. 9. 13. Col. 1. 12.

Veniall sinnes, Mat. 23. 16. 18.

Childrens neglect of Parents

for

Master Verities evidence against Papistrie. Like false Teachers in Doctrine.

Reader mark the doctrine of false Teachers of old and Papists, new.

2

3

4

for Churches profit, as they pretended, Mat. 15. 5. Marke 7.

5 11. Superstitious observation in meats and holy dayes, Mat. 15.

6 11. Col. 2. 16. 21. laying heauie burchens upon the people, Luke

7 11. 46. Iustification by workes, therwith troubling the Churches, Gal. 2. 18. & 3. 2. & 5.

8 4. 12. Voluntary Religion and Will-worship, Col. 2. 18. 23.

9 The worship of Angels, Col. 2.

10 18. Carnall libertie, 2 Pet. 2.

19. Rev. 2. 15. 20. And Tea-

11 ching for filthy Lucre, Tit. 2. 11.

Thus are they, as were the False Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Heretiques, learned Whitaker in his booke De Ecclesia, in the first Question,

on, sheweth in many particulars.

Secondly, (my Lord) hee hath used the very same Practices which False Teachers have used : he doth to make way for his Doctrine, Worship and Advancement, even as they did. They played the Hypocrites in outward humilitie, in long prayers and formes of Devotion, and so misled silly women. They graced their Doctrine with shew of *Forefathers*. They took away the Key of Knowledge, and neither would enter into life, nor suffer others. They told the people *old Wives Fables*, and told lies in hypocrisie. They used sleights and cunning craftiness to deceive. They boasted of their learning, using prophane

Like false Teachers in practices

Practice of false Teachers.

2 Col. 2. 2.

23.

2 Tim. 3.

5, 6.

3 Pet. 2. 2.

4.

Mat. 15.

2 & 7. 3.

1 Pet. 1. 18.

Luk. 11. 5.

2 Tim. 4.

& 1 Tim.

4. 7.

Eph. 4. 24.

1 Tim. 4.

20.

2 Thes.

2. 2.

A& 19. 24.

1 Rev. 2.

20.

Neh 6. 14.

1 Mat. 7.

13.

Deut. 13.

1, 2.

1 A& 17

7. & 24. 5.

& 18. 13.

& 25. 7.

2 Cor. 10.

10.

A& 24. 5.

1 Ioh. 8. 39.

Mat. 3. 9.

2 Cor. 11.

13. 21.

1 Rom. 16.

18.

1 Tim. 1.

108

prophane, and vaine babling
and oppositions of Sciences,
as they termed it. ^a They pre-
tended *Revelations*, *Apostoli-
call Traditions*, and all-eged
counterfeit writings. ^b They
had the *Prophetick Women*,
and deceiving Prophetesses.
^c They had their *Miracle-work-
ers*, Casters out of Devils,
and Dreamers of Dreames.
^d They would slander mens
persons, and the Doctrine of
faithfull Teachers, and lay to
their charge what they could
not proove, speaking of them
contemptuously, and railing
on them. ^e They boasted to be
the *true Church*, and that by
Succession they were of the Fa-
thers. ^f They would use faire
and smoothing words, and
teach with enticing words,
and did strive for excellencie
of

of speech of mans wisdom
to deceive. When they
could not prevaile by faire
meanes, then they would
subborne false witnesses: they
threatned, beat, imprisoned,
banished and slew the faithfull
Teachers and Christian Be-
leevers. They would plot
conspiracies to the shedding
of blood, and the Priests must
be acquainted herewith be-
fore hand to encourage them
hereto. They would make
open insurrections, and stirre
up great personages to take
part with them. And what re-
bellion, treasons, conspiracies,
insurrections & persecutions
this Papistrie hath wrought
my Lord Bishop of Chiche-
ster hath openly discovered
to the world in his booke of
Thanksgiving for our delive-
rance

1 Cor. 2. 1.

1 A. 2. 4. 18

& 22. 1. &

6. 14. &

26. 10, 11.

& 30. 50.

& 21.

Rev. 2.

• Acts 23.

14.

p Acts 13.

50.

*Popish
Traytors,
Priests and
Jesuites.*

*Popish
Traytors,
Laicks.*

rance from all these Traytors, Morton, Sands, Parsons, Campian, Ballard, Watson, Clarke, Garnet, Priests and Jesuites: Stukeley, Somervile, Throgmorton, Parry, Babington, and his Companie; Lopu, Tyrone, Markam, Brooke, with others, Piercy, Cateshy, and all the Gun-powder Plotters, *Laicks*. And this (my Lord) is not what I could, but what I thought sufficient to testifie at this time, because I would not be tedious.

M. Veritie, by this you have uttered it is easie to see how this man hath followed, both the false teachers in Doctrine, and the enemies of the Gospell in their practices. If there be any moe witnesses, let them come forth.

Yes my Lord, here is Sir *Christianitie*. Sir

Sir *Christianitie*, what is it that you have to say against this Prisoner at the Barre?

My Lord, I was commanded to be here to day to give evidence what I know against this man, and this I am willing to doe for the service of my Sovereigne. This it is (my Lord) which I have to say, that this man with his Associates, hath in stead of Christian Religion, set up a service of Judaisme and Paganisme, which I am able to proove in a multitude of particulars: but because I am loath to be tedious in my relation, I have brought here with me *Three Bookes*, that the Jurie may judge of all the particulars, or they may be read before the Prisoner, if your Lordship shall be pleased to have it also.

M What

Sir Christianitie, his evidence against Papistry.

How Papists are like the Gentiles. See Matt. Hoc or Re. 11. 2. from pag. 419. to 453.

What bookes Sir *Christia-*
nitie?

3. Bookes;
1. Three
Conformi-
ties.

2. *De Ori-*
gine Papa-
tus.

3. *Raynolds*
and Hart.

My Lord, one is that, that is called *The three Conformities* set out lately. The other is, *De Origine P. patus*, set out by one Doctor *Morison*, and dedicated to his late Majesty: and our third is, our learned Country man Doctour *Raynolds* his *Conference with Hart* never answered of any *Papist* to this day, who sheweth how the Popish service is like unto the Jewish in very many particulars, and wherein they bee more Heathenish, than Jewish.

I am content to have them read to spare your speech touching the Jewish service.

So having beene read, the Judge yet wished Sir *Christia-*
nitie to declare openly how

Pagan-

Pagan-like Papists be, and as the Heathenish Idolaters in Israel and Iudah were, and only out of the undoubted testimonies of Scripture, and the Apocrypha bookes, because these learned Authors had omitted it.

My Lord, I shall (saith Sir Christianitie) performe this taske with as great brevitie as I may: that this Prisoner (if it be possible) may see how wickedly he hath dealt with mens soules to set up in stead of Gods Service, an Idolatrous, and Pagan-like Worship.

These Pagans set forth God like a man. The Idolatrous Israelites had a Queen of Heaven: they had Images of gold and silver, brasse, yron, wood, and stone, and some

Papists like Pagans in many things.

^a Rom. 1.

23.

^b Ier. 7. 18.

^c Dan. 9. 4.

Isa. 41. 7.

& 44. 10.

Ier. 10. 4.

Baruch 6.

45.

Deut. 7. 5.

& 12. 3.

2 Kings

17. 14.

2 Chron.

33. 7. 19.

& 34. 4.

Iudg 18.

18.

Ezek. 22.

14, 15, 16.

& 8. 10.

Numb. 33.

62.

*Adorned
Images.**Musicke.**Dancing.*

of clay : some molten, some carved and graven, some portrayed upon walls, and other *Pictures*. Some were like men, *Dan. 3. 1. 1 Sam. 5. 3, 4.* and some like women, *Act. 19. 27. 2 Macchab. 1. 13. 1 Sam. 31. 10.* some like beasts (like *S. George* and the Dragon) *Exod. 34. Wisd. 1. 15.* They adorned them with silver and gold. *Ier. 10. 4.* and set Crownes upon some of their heads, covering them with costly garments, and of divers colours, *Deut. 7. 25. Heb. 2. 19. Baruch 6. 8, 9, 14, 15, 19. 39. 50. 55. 58. Ezek. 16. 18. Wisd. 13. 14.* carrying a Scepter in the hand, or a dagger, or an axe, *Baruch 6. 14, 15.* They set them up with great devotion and solemnity, with *musicke* and melody, *Dan. 3. 3.* with singing, dancing, and other delights.

delights, *Exodus* 32. 5. They built *Temples* for these Images, *Ioel* 3. 5. 2 *Macchab.* 1. 13. 15. *Baruch* 6. 18. which were the houses of their Gods, *Judg.* 17. 4. 1 *Samuel* 5. 2. and called them Sanctuaries, *Isa.* 16. 12. They had Chappels for them, *Amos* 7. 12. Yea, they set them upon tops of hills, 1 *King.* 14. 23. 2 *King.* 17. 10. They had them in private houses, *Judges* 17. 4. 18. in chambers, *Ezek.* 8. 12. and in secret places, *Deut.* 27. 15. they had their pleasant Groves planted, *Jer.* 17. 2. 1 *King.* 14. 23. and there also had their Images, 1 *King.* 15. 13. 2 *Chron.* 15. 16. 2 *King.* 17. 10. They had their standing Pillars and Images, as the Papists their Crosses, *Deut.* 12. 3. & 16. 22. 2 *King.* 17. 10. *Lew.* 16. 1. These

Temples.

Chappels.

Images in every place

Groves.

Standing Pillars as Crosses be.

*Ignorant
allured to
Idolatry.*

*Doted on
Images.*

*Prayed to
them.*

*Kissed
them.
Candles set
up before
them.
Vowes.
Pilgrimage.*

were in the head of *High-ways* and *Streets* of Cities; *Ezek.* 16. 31. *Iere.* 11. 13. The multitude were allured by the gorgeous decking of them, *Wisd.* 14. 20. and 15. 5, 6. Yea, they doted upon them, *Ezek.* 8. 10, 11. They worshipped them, bowed unto them, and fell downe before them. *Dan.* 3. 2. *Isa.* 44. 17. *Ios.* 23. 6. They would lift up their eyes unto them. *Ezek.* 33. 25. Pray unto them; *1 King.* 18. 26. *Hab.* 2. 18. *Isa.* 44. 17. Kisse them, *Hos.* 13. 2. *2 King.* 19. 8. set up *Candles* before them, *Baruch* 6. 19. Make *Vowes* to them, *Baruch* 6. 35. and goe on *Pilgrimage* to some of them very farre, *Ier.* 51. 44. expecting some *miraculous cure* from the Image, *Baruch* 6. 41. In entring into their Temples they sprinkled them.

themselves with water, Altars they had of stone, *Isa. 65.* 3. they used vaine repetitions in their prayers, *Matth. 6. 7.* They measured their Religion and goodnes thereof by plentie, *Ier. 44. 7.* They had their sacrificing Priests, *Act. 14. 13.* and they were shaven Priests, *Baruch 6. 31, 32.* Sometimes they were of the basest of the people, *1 King. 12. 31.* whosoever would, might for money or for money worth, make himselfe a Priest, *1 King. 12. 31. 2 Chron. 13. 9.* And some served for base wages, *Iudg. 17.* They had their Concubines, *Baruch 6. 11. Hos. 4. 14.* Some of them would weare haire clothes and torment themselves, *1 King. 18. 26. 28.* *Zach. 13. 4.* and of a Devotion in a Will-worship macerate
M 4. their

Altars.

See numbers of prayers.

Sacrificing Priests. Shaven.

Priests Concubines.

Wearing of haire cloth.

Will-worship.

*Taught for
hire.*

*Variety of
Musicke.
Holydayes.*

*Nunnes
or holy
women.*

*Severall
Protectors
for Coun-
tries.*

*Swear by
them.*

their bodies, punishing and not sparing their bodies, *Col. 2. 23.* Their Teachers taught for hire, *Mich. 3. 11. 2 Pet. 2. 13. 15. Rev. 2. Tit. 1. 11.* For gifts, they would promise life and peace, *Ezek. 13. 22. Jer. 23. 14. 17.* In their service they had variety of Musicke, *Dan. 3.* Their set holy dayes, *Exod. 32. 2 King. 13.* They had their holy women attending the Idol-service, *Ezek. 8. 14.* working for them, *13. 18. 2 Kin. 23. 7.* and prophesying lyes, *Ezek. 13. 22.* and were great worshippers of the Queene of heaven, *Jer. 7. 18. & 44. 19.* They had also their severall gods for their severall Countries, as Papists have their Saints, *2 King. 17. 29. & 18. 34.* They would pray to these & sweare by them, *Iere.*

5. 7. & 12. 16. Gen. 31. 53. 1 Kin.
19. 2. 2 King. 17. 35. Zeph. 1. 5.
Some in Israel which fell to
Héathenish Idolatrie were
like Church-Papists; for they
would worship idols, and yet
goe to Gods house and heare
his Prophets, *Ierem.* 7. 8. 10.
2 King. 17. 14. *Ez. k.* 14. 3. 7. &
20. 1. 31. and 23. 29. When
Idolatriy was cast out of the
Church (as we have done the
Idolatriy of Rome) the Idola-
ters would condemne it as an
ill act in them, and speake a-
gainst the serving of God
aright, as Papists doe against
us, 2 King. 18. 22. They wor-
shipped towards the East,
Eze. 8. 16. They were very su-
perstitious, *Act.* 19. They lived
in very grosse ignorance of the
truth, and in libertie of sin-
ning, *Isa.* 44. 18, 19. & 45. 20.

*Some like
to our
Church-
Papists.*

*They did
speake a-
gainst ser-
ving of God
after his
word.*

*Worshipped
God to the
East.*

*Superstiti-
ous.
Ignorant.*

How they
spent their
holy dayes.

Revellings.

Stewes.

Conjurers.

Exod. 7. 11.

Isa. 9. 13.

Levit. 19.

37.

Ier. 27. 9.

Dan. 1. 4.

Deut. 18.

10, & 11.

14.

Isa. 6. 2.

Dan. 2. 2.

Isa. 47. 13.

Ast. 19. 17.

& 19. 19.

Eph. 4. 18. 19. *wisd.* 14. 15, 16, 17. They worshipped they knew not what, *Iohn* 4. 22. Their *Festivals* after their Idol-service they spent in eating, drinking, singing dancing, *Exod.* 32. 6. 18. 19. They had their revellings and meetings full of excesse and ryot, *1 Pet.* 4. 3. And would wonder at, and speake ill of such as would not be like them. They had *Brothel houses*, *Ezek.* 16. 24. *2 King.* 23. 7. *1 King.* 15. 12, 13. & 14. 24. & 22. 26. They had amongst them *Conjurers*, *Wizards*, *Charmers*, *Observers* of times, *Southsayers*, *Astrologers*, *Star-gazers*, and such like. To these the people resorted and consulted with, *2 King.* 21. 6. *1 Samuel* 5. 2. *1 Chron.* 10. 13. *Hest.* 3. 7. & 9. 24. *Dent.* 18. 14. *Isa.* 19. 3. & 47.

12. 13. *Hof.* 4. 12. *Ezek.* 21. 21.
Isr. 8. 17. *Ab.* 8. 10. they sacri-
 ficed to Nets, and burnt in-
 cense to Dragges, *Hab.* 1. 16.
 They beleaved that some of
 their *Images* were approoved
 of their great God from hea-
 ven, *Ab.* 15. 35. they were cru-
 ell and bloudily minded a-
 gainst all that were against
 their Idolatry, *Hof.* 10. 14. &
 13. 16. 2 *King.* 21. 15, 16. *Iudg.*
 6. 30. 2 *Chron.* 24. 18. 21. The
 Idolaters in Israel and Judah
 brought in the Heathen, as
 Gods plague upon them, to
 punish them for their Idola-
 try, 2 *Chro.* 24. 23. & 21. 16, 17.
 & 33. 11. & 30. 6. 10. 17. 1 *Kin.*
 17, 18. as the Papiſts have
 brought the *Turkes* upon the
 Christian world by their I-
 magerie and Idolatrie, *Rev.* 9.
 They were stupid and with-
 out

*They were
 bloudily
 minded.*

*Papiſtrie
 the cauſe of
 Turkes pre-
 vailing.*

*Sottish in
their Ido-
latry, and
obstinate.*

out understanding in their Idol-making, and in setting them up to worship them, *Isa.* 44. 14. 20. and so continued therein obstinate as the Papists doe. And thus have I shewed what I can say (my Lord) touching the Heathenish Idolaters and their practices.

Your evidence is so cleare (*Sir Christianitie*) as hereby all may see how Pagan-like Papists be in their Imagerie, Priests and Temples. Is there any further evidence?

*Master At-
turney Ge-
nerall, his
evidence
against Pa-
pistic.
Papists are
guiltie of
Treason.*

Then stands up *M. Atturney Generall*: and did proove him to be guiltie of high Treason both against the person and the lawes of his Sovereigne. My Lord (saith he) this fellow under pretence of Religion (for all must be covered with his

his shadow) hath set up another spirituall *Head* over the Church, besides Christ (even Antichrist his greatest enemy) as is sufficiently proved. He hath set up also *Mediators of intercession* besides Christ: also in his rebellious pride of heart he hath exalted *Mans Merit*, and made him a partie Saviour of himselfe, by satisfactory punishments, either here or in their feigned Purgatorie. Thus is he a Rebelle and an Abettor of Rebels against Christ.

Againe, the Law of Christ (the holy Scriptures) he hath notoriously corrupted and abused many wayes. 1. He maketh it *no perfect rule*. 2. He teacheth blasphemously that the *Originall is corrupt*, and so shaketh the faith of all such as rest

They have another Head.

Another Mediator.

How Papists doe blasphemously abuse the Scripture in wayes.

1

2

3 rest on the Scriptures. 3. He
hath added to them mans
writings called *Apocrypha*, to
4 make them *Canonicall*. 4. He
hath feigned a *Traditionall*
word, and equalleth the same
5 with the Scriptures. 5. He
debarred for a long time the
translating of Gods Word in-
to a knowne tongue, to keepe
the people from the under-
6 standing thereof. 6. Being en-
forced at length to translate it,
he hath of purpose done it *cor-*
ruptly, and with many *uncouth*
and *obscure* words, hath hid-
den the truth still, to keep the
7 people in blindnesse. 7. Yet
this their so corrupt and ob-
scure Translation is not ad-
mitted *indifferently to all*, but
to some, and to these under li-
cence, for which they pay mo-
8 ney. 8. These parties, though
they

they may read the Scriptures, yet must it be with the *Popes Spectacles*, and may not see farther than the false Teacher pleaseth, nor conceive otherwise of the sence than he suggesteth, though the Text be never so cleare of it selfe.

9. They blasphemously publish, that the Scriptures are a *Nose of waxe, a dead Letter, sowterly Inke, dumbe Iudges, and a blacke Gospel, Inkie Divinitie*, and may have one sence one time, and another at another time, according to the Churches state and condition.

10. They set up a *corrupt Latin Translation*, for as authentickall as the Originalls in the Hebrew and the Greek. 11. And lastly, they brought into the Church in stead of the holy Bible a *Booke of Lyes* to be read.

9

*Causanus
in his Epist.
Log. Bohe.*

10

11

read. Thus is the wicked wretch guiltie of High Treason against our Sovereigne.

*Counterfeit
Sacraments.*

*Papistry
not to be
tollerated.*

Besides that, he hath counterfeited his Majesties broad Seale, inventing *New Sacraments*, never of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his Majesties Subjects in a most cruel and bloudie manner, my Lord, he is no way longer to be endured : for we shall never be at peace as long as he may have libertie to live, for he is a ranke Traitor to our King and State, an underminer of Religion, and the true Church of Christ, and an enemy to our peace and welfare in the Common-Wealth.

Gentlemen (saith the Judge) you of the Jurie have heard
Master

Master *Attorneys* witnesse, also what both Master *Veritie*, and Sir *Christianitie* have spoken against him : now that you have heard the evidence so fully, what say you touching the prisoner, is he guiltie or no?

Then the Fore-man, in the name of all the rest, answereth Guiltie my Lord.

Whereupon the Judge turneth to the Prisoner, and saith; *Papistry*, thou hearest what grievous iniquities, foule and filthy abominations, murders and massacres have beene layed to thy charge; thou hast heard the *Verdict* of these so learned and well approoved Gentlemen, chosen without all partiality to go upon thee. And they in their judgement, upon their consciences, have found

Papistries
appeale.

found thee guilty. What canst thou say for thy selfe, that sentence of death should not be pronounced against thee?

My Lord, the *Jury* assuredly is corrupted by some meanes or other, else would they never have found me guiltie: for our learned men have cited many of these in my behalfe, and therefore I appeale from them to a *Generall Council*, for the *triall* of their honestie in this *Verdict*.

Upon this lewd surmise and brazen-faced accusation, all the *Jurie* fell a murmuring, being much grieved to bee taxed of faithlesnesse and perjurie. The worshipfull Gentlemen the *Iustices* and Master *Sheriffe* began to speake in their behalfe, but the *Iudge* standing up, stayd them and made

made answer for them.

Papistrie, to be brieft with thee, thou art shamelessly impudent to accuse these worthy Gentlemen: for justly proceeding according to the cleare Evidence to thy face. For thy learned men, they have only cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring under their names, which indeed are proved to be counterfeits, abusing their unadvised *Readers* in their unjust defence of thee. As for thy *appeale* to a *Generall Council*, is but to set a good face upon an ill cause; for thou knowest that wee have long desired a *Free Generall Council*, but not a gathering together like the lewd *Conventicle* of *Trent*. But

*The answer
to papistries
appeale.*

But art thou not ashamed to conceit the bringing of these mens Verdict to the trial? We must by them be tried, & not they by us. By what canst thou try the *Principles of Religion*? wilt thou deny them? must *Fathers, Councils, Scriptures*, and all be brought under our judgements? Thou haddest no cause to tax the Jury; if any had bin in fault, it should have been the witnesses: but canst thou tax *Veritie* of lying, or *Christianitie* of falshood? As for M. *Attorney*, his speech is no more than your owne words, writings, and practice doe testifie.

Heare therefore thy Sentence, justly deserved before God and men.

Papistry, thou hast bin indicted by the name of *Papistry*, of all

*A picture
of Papistry.*

all these former treasons, rebellions, conspiracies, gun-powder plots, murthers, massacres, falshood, heresies, Iudaisme and Paganisme, and of that thy detestable Idolatry, and for the same, hast beene arraigned, thou hast pleaded not guiltie, hast put thy selfe upon the triall, & being found guiltie, having no more to say for thy selfe, this is the Law.

That thou the *Master of Iniquity*, with the old *Serpent*, called the *Devill*, or *Sathan*, thy father, with thy lewd mother that great *Whore*, drunke with the bloud of the *Martyrs* of *Jesus*, which sitteth upon a scarlet coloured beast, as also with that false prophet *the son of perdition*, thy guide and governour, shall bee cast alive where the *Dragon* is, into the

Lake

Papists
condemned
to the pit of
hell.

2 Thes. 2. 7.
Rev. 12. 9.
& 17. 9.
& 20. 4. &
19. 20.

Rev. 14.
10, 11.

Lake of fire, burning with brimstone, there to be tormented with all the marked ones in the presence of the holy Angels, and in the presence of the Lambe, without rest day and night, the smoke of which torment shall ascend up for ever and for ever, without mercy or hope of redemption.

The Court
breaketh
up.

After this sentence, there is made an O'yes, and so the Court breaketh up, the Judge ariseth, the Iustices and Gentlemen attended him, the Sheriffe with the Under-Sheriffe and his servants goe before with the sounding of a Trumpet, and so doe conduct him to his lodging, and there doe leave him with rest and peace.


Lang. Deb.



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of this little Booke
for spirituall use, be-
sides the litterall
delight in the
Allegoric.

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These things are the sub-
stance of all this booke cou-
ched within the allegoricall
narrations which is no drea-
ming dotage, no fantastick
toy, no ridiculous concepi-
on, no old wives tale told;

An answer
to such as
censure this
Booke.

N 5 some

some have an humour to delight in finding of faults, some are so envious that they cannot looke upon any thing which is anothers, but they must needs disgrace it; Perhaps some kicking Jade in reading is galled, and therefore doth winsh. Some are so rigidly grave, that forsooth, it is amisse to reade that wherein they may have occasion offered any way to laugh or smile: when they may remember that even Abraham, the gray-headed, old aged, and grave father once laughed; as they themselves will also, who soever they be, when the humour takes them.

If any dislike this little book for want of matter, let him be pleased to consider these one and fortie particular instructi-

ons

ons

No want
of matter
for religi-
ous uses.

ons before set downe, with
the naturall & morall Phylo-
sophie cōprehended therein,
how also families may be well
governed & also religiously,
how love may be preserved
among neighbours, what e-
vils are the disturbance there-
of, and what be the base con-
ditions of the niggards & pin-
ching worldlings, contrary
to such as be of a bountifull
and liberall disposition.

Besides all these things let
them be pleased to attend to
the scope of the booke, wher-
in two things are principally
aymed at.

I. To discover to us our mi-
serable and wretched estate
through corruptiō of nature.
For the laying open hereof,
there is a lively description
of sin, with the power, nature,
fruits

*The scope
of the
Booke.*

I
*To know
ourselves
by nature.*

fruits and effects thereof, how
it first came, how entertained,
bred, and brought up, by
whom, and where, with the
severall kinds of sinne; and
the differing conditions of
sinfull men, opposing vertu-
ous courses, and under what
colour they so doe to their
owne ruine at the length.

2

*How to be
reformed.*

2. To shew how a man may
come to a holy reformation,
and so happily recover him-
selfe out of his naturall wret-
ched estate. To worke this,
here is delivered how a man is
to search out sin, what neces-
sary graces are required there-
to, with the helps how to dis-
cover sin, and to know sins to
be sins; what commonly be
the lets and hindrances in the
discovery and search of our
sinnes; what to doe, having
found

found out our sins, and how
to become humbled thereby,
and how to sit down to judge
of our selves without all parti-
alitie. Moreover here is ma-
nifest, what gifts and graces
are requisite to an holy life.
Lastly, how wee may know
sinne to be subdued, and in
whom it is truely overcome.

These things being the true
scope and right use of this
Booke, and the matters there-
in contained so behoofefull
and necessary to every true
Christian. I hope no sober
minded man can, much lesse
will, find fault with it.

If the manner, laying those
things downe in a continued
allegorie, be the offence to
some, I doe suppose they
know, that *Nathan* did teach
David by an allegorie: *Esay*
and

solitudo
humana

*The man-
ner is alle-
goricall.*

2 Sam. 12.
Cant. 5.

Ezek. 17.
2. & 19.

*Objection
answered.*

and *Ezechiel* taught the Jewes
so too; and that our Saviour
spake many parables to his
hearers.

If any thinke it had bin fitter
for a yonger wit, than for one
growne old and gray headed;
surely *Nathan*, *Esay*, and *Eze-
chiel* were not young; neither
did those formes of speaking
derogate any thing from their
holy aged gravities. And it
may be thus to allegorize up-
on such a subject matter from
all these passages, in politicke
government, required some
more experience, than some
perhaps conceit, though the
thing done to their hand may
seeme most easie.

But the fault, if a fault, per-
adventure, is not simply im-
puted for making an allego-
rie: but in following it so
largely,

largely, and for surfeiting (as
it were interlude-wise) some
things, for the weightinesse
of the matter therein contain-
ed not seeming grave e-
nough, as the parables of
Christ and his Prophets were:
For sin and sinfull courses of
men, should be so deciphered
as the readers might rather be
moved to lament, than occa-
sioned to laugh.

First for the largeness, it is
no more than the necessity of
the intended discourse requi-
red; as the scope before men-
tioned may sufficiently wit-
nes. The Parables of our Sa-
viour in Saint *Luke*, and of
Ezekiel, were large, and they
were prosecuted according
to the nature of those things
from whence they were ta-
ken, to lay open fully thereby
what

Luke 15.
and 16.
Ezek. 17.
and 19.

what they intended, and this
is but so and no more.

I confesse the matter of
this allegoricall discourse to
be such (as may appeare by
the manifold lessons before
layed downe, being the sum-
mary Contents of the Booke)
as ought to worke in every
Christian Reader, sorrow of
heart in the deepe considera-
tion of his miseries, till he be
recovered out of his wret-
ched estate: and withall to
cause a diligent endeavour in
sober sadnesse to better his
condition of living Christi-
an-like before God; neither
of which is prevented by the
manner of handling, if all
would doe, as some have
done, first to read it after the
letter, and then attend pious-
ly to the spirituall sense, they
would

would attaine to that, which
in so penning it, I aimed at. I
knew the natures of men in
the world: I perswaded my
selfe that the allegorie would
draw many to reade, which
might bee as a baite to catch
them, perhaps, at unawares,
and to moove them to fall in-
to a meditation at the length
of the spirituall use thereof:
which I well hoped that o-
thers more religiously bent,
would at the first discern
and make benefit of.

If two or three passages car-
ry not that gravitie in shew;
as some, perhaps, could wish
they did? Let these consider
there in those places the en-
forced nature of the allegory.
Then how that elsewhere in
all the rest of the booke the
carriage of the matter is very
farre

farre from the nature of so
odious, and so base a compa-
rison, if it be in the hand of a
piously affected and well min-
ded reader. Lastly, that even
those few passages are sharpe
reproofes; and are no more
an occasion to guiltie parties,
with the contents thereof to
make themselves merry, than
the great Prophet *Elijah* his
mocking (in a matter none
more weightie) was to the
Priests of *Baal*, when yet, per-
haps, some of the wiser sort,
abhorring *Baal* might smile
secretly thereat.

There is a kind of smiling
and joyfull laughter, for any
thing I know, which may
stand with sober gravitie, and
with the best mans piety, just-
ly occasioned from the right
apprehension of things; else
had

had not *Abraham* fallen into
it, nor holy *Iob*, nor the right-
eous in seeing (which is
strange) matter of feare. Well,
I have clothed this booke as
it is: It may be some humor
rooke me, as once it did old
Iacob, who apparelled *Ioseph*
differently from all the rest
of his brethren in a party-co-
loured coat. It may also be
that I rooke (as *Iacob* did in
his *Ioseph*) more delight in
this lad than in twenty other
of his brethren borne before
him, or in a younger *Benja-
min* brought forth soone af-
ter him.

When I thus did apparel
him, I intended to send him
forth to his brethren, hoping
hereby to procure him the
more acceptance, where
he happily should come: and
my

Gen. 17.

17.

Iob 29. 24.

Psal. 92. 6.

my expectation hath not failed; deceived altogether I am not, as was *Jacob* in sending his *Joseph* among his envious brethren. For not onely hundreds, but some thousands have welcomed him to their houses. They say they like his countenance, his habit and manner of speaking well enough, though other too nice be not so well pleased therewith.

But who can please all? or how can any one so write or speake, as to content every man? If any mistake me and abuse him in their too carnall apprehension, without the truly intended spirituall use, let them blame themselves, and neither me nor him: for the fault is their owne, which I wish them to amend,

You

You that like him, I pray
you still accept of him, for
whose sake to further your
spirituall meditation, I have
sent him out with these *Con-
rents*, and more marginall
notes.

His habite is no whit alte-
red which he is constrained
by me to weare, not onely on
working daies, but even upon
holy dayes and Sundaies too,
if he goe abroad. A fitter gar-
ment I have not now for him:
and if I should send out the
poore Lad naked, I know it
would not please you.

This his coat, though not
altered in the fashion, yet is it
made somewhat longer. For
though from his first birth in-
to the world it bee neare a
yeare, yet he is growne a lit-
tle bigger, but I thinke him
to

to be come to his full stature :
so he will be, but as a little
pigmie to be carried abroad
in any mans pocket,

I pray you now this tenth
time accept him, and use him,
as I have intended him for
you, and you shall reape the
fruite though I forbid you
not to be Christianly merry
with him. So fare you well in
all friendly well-wishes.

R. B.

May 28. 1627.

FINIS.

